THE NEW-CHURCH REVIEW

A QUARTERLY JOURNAL OF THE CHRISTIAN THOUGHT AND LIFE SET FORTH FROM THE SCRIPTURES BY EMANUEL SWEDENBORG

Pacific School of Religion Berkeley, Calif.

VOL. XXX, No. 1 JANUARY, 1923

The Outlook from the Mountain
WM. L. WORCESTER 1

The Apocalypse Today: a Brief Introduction to Swedenborg's "Apocalypse Revealed"
WM. F. WUNSCH 10

Born of the Virgin Mary
EDWIN AUSTIN WARREN, JR. 31

The Creation of Man—a Divinely Ordered Evolutionary Process
LLOYD H. EDMISTON 38

Swedenborg's Early Doctrine of the Soul
LEWIS F. HITE 54

(For Editorial Department, see next page.)

130
923

EDITORIAL DEPARTMENT

Editorials :

The New-Church Point of View LEWIS F. HITE - - - 83
THE REVIEW THE EDITORS - - - - - - - - 98

Biblical and Doctrinal Studies :

The Bible as a Human Book ALICE THACHER POST - - 100
The Doctrine of Love LEONARD I. TAFEL - - - - - 106

Current Literature :

W. F. Pendleton's "Ten Blessings" RUSSELL EATON - - 111
A. B. Simpson's "Gospel of Healing" E. C. BROWN - - - 112
J. A. Montgomery's "Religions of the Past and Present"
E. A. WARREN, JR. - - - - - - - - - 115
F. K. Sanders' "Old Testament History" and
"Old Testament Prophecy" H. D. DOWNWARD - 117
"Christianity and Problems of Today" G. H. OWEN - - 118
Elizabeth Harrison's "Study of Child Nature", etc.
LEWIS F. HITE - - - - - - - - - 121
Wm. W. Keen's "I Believe in God and in Evolution"
B. A. WHITTEMORE - - - - - - - - 123
Sydney Cave's "Living Religions of the East"
B. A. WHITTEMORE - - - - - - - - 126
H. R. Mackintosh's "Originality of the Christian Message"
B. A. WHITTEMORE - - - - - - - - 126

THE NEW-CHURCH REVIEW

THE NEW-CHURCH REVIEW first appeared in January, 1894, succeeding the monthly *New Jerusalem Magazine* (established in 1827). The quarterly form is adapted to more elaborate articles and fuller discussion of current literature and current events. The REVIEW aims to serve as an international organ of the best thought, progressive and constructive as well as retrospective and critical, of the New Church.

The Board of Editors consists of the Rev. Lewis F. Hite as managing editor, and of Mr. B. A. Whittemore and Rev. John Daboll; with the Rev. Messrs. H. Clinton Hay and William F. Wunsch, and Mr. Kenneth P. Kempton, in an advisory capacity.

Published by THE MASS. NEW-CHURCH UNION

134 BOWDOIN STREET, BOSTON

50 CENTS A COPY ALBERT P. CARTER, Treas. $2.00 A YEAR

(Postage to Canada 12 Cents, and to Europe 20 Cents Extra, Per Annum.)

Entered at the Post-Office at Boston as Second Class Matter. (Printed in U.S.A.)

THE

NEW-CHURCH REVIEW

VOL. XXX.] JANUARY, 1923 [No. 1

THE OUTLOOK FROM THE MOUNTAIN

By the REV. WILLIAM L. WORCESTER

IN the opening of a new year we wish that we might look upon life as it lies before us, and especially upon the year that we are entering, in the Lord's light, that we might gain from Him a broader, truer view, that we might see things in truer proportion and relation than we are apt to do, than we can do when we are occupied among them. Such a broader, higher view of life we may think of as an outlook from a mountain, and it is often so called in Scripture. There was the outlook from Mount Sinai where the Commandments, the fundamental laws of life, were given, and where the order and arrangement of a true life was shown in the pattern of the Tabernacle. There was the view of the Promised Land given to Moses from Mount Pisgah, the land which he was not allowed to enter. There was the vision of life from the mountain in Galilee, where the Lord opened the Commandments given to them of old time, and showed their Christian meaning. In the Sermon on the Mount He revealed the outline of a true Christian life and of His own life. And there was the vision from the mountain in the Revelation, where life as it will be when the presence of the risen and glorified Lord

is fully realized, was shown as a Holy City with its wall of precious stones, its street of gold, its river of life and the tree of life upon its banks, a Holy City built four-square, equal in length and breadth and height, its measure the measure of a man, that is of an angel. These all are essentially one vision, of life as the Lord sees it, of the new year now opening before us. The vision should help us individually and as a Church to see in the Lord's light the opportunities opening before us.

The Lord gathered about Him in the mountain in Galilee those who were able to look out upon life with Him. As we listen to His Sermon and share the vision, we should realize that it presents not merely a beautiful theory of life; it describes, as the Lord sees them, the opportunities lying before us, opening to us with the new year.

First, note that life as the Lord sees it may be happy. The Sermon begins with "Blessed . . blessed . . blessed" nine times repeated; and then "Rejoice and be exceeding glad." Life as it lies before us, the new year opening to us, as the Lord sees it is blessed. It will be blessed on conditions, first that we are poor in spirit, that we mourn, that we are meek. These Beatitudes state the first necessity, that we shall not think ourselves wise and strong and self-sufficient, but shall recognize our ignorance and weakness and our need of strength and guidance from the Lord. Poorness in spirit seems to express this attitude of humility in a general way. The mourning is humility of heart; meekness is humility of mind, teachableness. "Meek and lowly in heart," is a familiar phrase. "The meek will he guide in judgment, and the meek will he teach his way."

The humility, the sense of weakness and of need expressed in these first three Beatitudes is relatively a negative quality. The fourth Beatitude introduces a more positive thought. "Blessed are they that do hunger and thirst after righteousness." To the sense of ignorance and weakness and of the unsatisfactoriness of life, as we have known it, is now added the ideal of a truer life made possible by the Lord. The thought and heart are turned to this truer life with

strong desire, longing for it, praying for it, working for it, with a hunger which shall be satisfied.

Three Beatitudes follow which emphasize three important elements of the higher, truer life. The mercy promised is the love of that higher life. The purity of heart, opening the eyes even to God, is the light of heavenly truth. The blessing upon the peace-makers points to the life in which there is no conflict or friction, but a mutual service which binds all together as children of the Heavenly Father.

Three more Beatitudes follow speaking of persecution. They tell of the deepening and strengthening of life through experiences of trial.

The rest of this first chapter of the Sermon on the Mount, the fifth chapter of Matthew, expands the principles of Christian life presented in the Beatitudes. It tells of the deeper keeping of the Commandments given to them of old time, and of the development of Christian love and helpfulness toward all, which shall make the Lord's disciples the salt of the earth and the light of the world, which shall make them children of our Father Who is in heaven. "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." This is a part of the opportunity open before us in the year which we are now beginning. Referring again to the vision from the mountain in the Revelation, it is the opportunity of the Church and of each individual to build foursquare, a Christian life evenly developed in truth and love.

The second chapter of the Sermon on the Mount is an appeal to spiritual living presented in relation to almsgiving, which may be taken to include all useful service, in relation to prayer and fasting, and in relation to food and clothing and all things of the world. By spiritual living we do not mean living away from the world, taking no part in its useful work and in its pleasures. We mean a life of natural usefulness and pleasure which is awake to spiritual life within all these outward things. In almsgiving and service, in prayer and fasting, in our attitude toward all things of the world, life should be open inwardly

to heaven and the Lord. The Lord recognizes natural interests, natural activities and pleasures as normal, as necessary. "Your Father knoweth that ye have need of these things." But in all these there must be windows open inward and upward. All things must be done as to the Lord, in His sight, and His influence must be felt as a blessing in the life.

The upward-looking soul has spiritual consciousness; it is sensitive to states of thought and feeling, it feels keenly the presence or absence of heavenly light and sunshine; it recognizes the hand of the Lord in nature, in the silent order of the skies, in the strength of the mountains and the sea, in the beauty of the flowers; it recognizes His providence in affairs of human life. The upward-looking soul acknowledges its duty to the Lord to keep His laws, to serve Him. The thought of pleasing Him in conduct and conversation is more important than benefit to oneself. The life with windows open upward is keenly sensitive to the unrest of conscience, and to the inward peace which the world cannot give but which is from the Lord. This higher plane of consciousness and life is normal for human beings. It is their true sphere of life. They ought to live in the Lord's presence, and His blessing given from within pervades the life.

In the Old Testament a life which is open inward to the Lord and one which is closed inwardly and open only to this world are contrasted in striking ways. The life closed inwardly has over it a pitiless sky of brass, whose rain is dust. But the life spiritually awake has over it open heavens, shedding their rain and dew and blessings. The life open upward is pictured in the vision of Jacob's ladder, in which was seen an open way from the ground on which we are to heaven and the Lord, with the promise that the Lord will lead and protect us in all our way, and the impulse on our part to give tithes of all to Him. In the New Testament the Lord calls a man who lives only for this world asleep, and one the windows of whose soul are open upward is awake and watching. He bids us all to watch.

Sometimes the awaking of spiritual consciousness comes suddenly; sometimes it has a gradual development. We all are conscious of changes in the degree of inward openness. Sometimes heavenly things are more real, and sometimes less real. Sometimes we are more sensitive to the dictates of conscience, and at other times less sensitive. Any selfishness into which we fall, if we willingly linger in it, tends to close the windows upward and to shut us off from the presence of the Lord and heaven. Even a period of recreation or of absorption in worldly business may have some such effect, calling for effort on our part to open again the windows and to recover consciousness of heavenly things. Even the angels have brighter and darker states. "Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth. The young lions roar after their prey, and seek their meat from God." The roaring of the young lions is the desire of angels to return to their states of greater brightness and activity, and with this desire they do return. "The sun ariseth, they gather themselves together, and lay them down in their dens. Man goeth forth unto his work and to his labor until the evening."

The lesson of this second chapter of the Sermon on the Mount is of opening the life upward in all things of worldly occupation and pleasure, keeping the windows open to the sunshine and influence of heaven. If the first chapter of the Sermon told us how to build foursquare upon the ground, this chapter tells how to give the city height. "The length and the breadth and the height of it are equal." How to bring it to the true measure of a man and angel. There are opportunities for this upward opening of the life in this new year upon which we are entering, opportunities to do all things as in the Lord's presence, and to receive into the life His blessing.

And there is one other chapter of the Sermon on the Mount, one other part of the picture which the Lord gives us of the life which with His help we may build and should be building. It goes to the very root of Christian character,

searching the inmost motive and the soul's inmost relation with the Lord. The chapter begins with the words "Judge not," and it is a chapter of judgment. The opening parable, of the mote in the brother's eye and the beam in our own eye, suggests that in our attitude toward the faults of others our own motives are most surely revealed. In this attitude we pronounce judgment upon ourselves. The whole chapter deals with motive as the essence, the key, the determining factor of character. Up to this time we may have had much knowledge about the Lord and heaven and Christian living. We may have had understanding of these things, but we may not yet have been free from pride and self-importance and desire to force our way and our opinion upon others. The proud, self-satisfied spirit, harsh in judgment and ready to criticize and condemn, destroys the value of even brilliant gifts and accomplishments.

No good gift, not even the most holy and most precious of heavenly knowledge, can perform its use in the hands of a selfish affection, used by an evil motive. This is taught in the charge not to give that which is holy unto the dogs, nor to cast pearls before swine.

"Ask, and it shall be given you," the Sermon continues, "seek, and ye shall find; knock, and it shall be opened unto you." The central motive of life, the inmost desire, the ruling love builds the life. It gathers to itself what it desires and works for with heart and mind and hand, making of life what it will, essentially so in this world and fully so even to outward conditions of life in the other world, for there all outward conditions are the expression of the inmost life. The inmost prayer and desire of a good heart the Lord will fully satisfy. He will not put off His children with a lesser good than they inmostly desire. Their ideal, their inmost longing, shall be satisfied, for He lives to give good things to them that ask Him.

In this very thing He gives us an example of the motive from which He would have us live. He would have us learn from Him this motive of unselfish service, and make it the controlling motive of our life. It is the whole pur-

pose of the Lord's teaching, the message of all the Scripture, which He has given for our instruction, which He now sums up in the Golden Rule, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." A simple rule of life, a way not hard to find, yet how heedlessly men pass it by and try to find life in other and selfish motives. It seems to them as a strait gate and a narrow way, while to live from selfish motives seems broad and easy.

What does it matter, we ask, the motive from which we speak, from which we live? A selfish motive may wear gentle manners, it may produce an outwardly pleasing and a useful life. The Lord sees such a life of fair appearance but from a selfish motive as a wolf in sheep's clothing. He sees the inmost quality, the motive of every life in its works, as the quality of a tree is seen in its fruits. The fair appearances, the pleasing words, the gentle manners, even the outwardly useful works, to Him are perfectly transparent; the motive that inspires them, selfish or unselfish, gives quality to them all. The motive is the real or essential life. It will, when each life is judged, come to view and bring the whole life into evident harmony with itself. "Every tree that bringeth forth not good fruit is hewn down and cast into the fire: wherefore by their fruits ye shall know them."

And so of our religious life, of our professions of faith in the Lord, of learning and intelligence in religious things, our attendance at Church and our observance of religious ceremonies; so even of our outwardly pious behaviour,—the Lord judges all by the motive. If the motive is of pride and self-seeking, the Lord sees no religion in it, nothing that brings us near to Him and brings us into loving relation with Him. Notwithstanding our cries of "Lord, Lord," and our claims of religious learning and religious works, He answers, "I never knew you. Depart from me, ye that work iniquity." The motive is the soul in religion as in all else.

So we come near to the end of the wonderful Sermon

on the Mount. The closing parable, of the house built on the rock or on the sand, gives one final warning and admonition. It looks back upon the Sermon, the laws, the perfect laws as the Lord sees them, for the building of a Christian and a heavenly life, the life which was represented on Mount Sinai by the pattern of the Tabernacle shown to Moses, and on the mountain in the Revelation by the Holy City shown to John. The Sermon on the Mount takes up again the figure of a house as representing character, and tells us how we can build strong. From other teachings of the Gospel and of older Scripture we know that the Lord is the rock on which we must build. He is the sure foundation and the tried corner-stone. We shall find no strength in simply knowing the laws of Christian life, in knowing the most perfect truth about the Lord and heaven, because in knowing we do not come into real contact with the Lord. We shall find no strength in talking of these things, for in talking of them we do not come into contact with the Lord. We shall find no strength in doing them in a mere formal way, or from any selfish motive, for such doing does not bring us into contact with the Lord. But if we take these laws of Christian life to heart and make them our central motive, make it our inmost purpose and effort to do them, then the character that we build has strength, for in inmost purpose and in effort and in doing as we can, we do come into contact with the Lord, Who is the perfect strength, the sure foundation stone. There is no promise that we shall escape the assaults of evil, the storms of temptation come alike to all; but the promise is that from the Lord we shall have strength to resist temptation, standing even stronger for the trial.

So ends the description of life as the Lord looks upon it from the mountain and asks us to look with Him. So He sees its possibilities for us as individuals and for us as a Church. So He sees the year of activity upon which we are entering. Life as He sees it, this year of life as He sees it, may be blessed. The year brings its opportunity to build foursquare in the fuller keeping of the Divine

Commandments, the lesson of the first chapter of the Sermon. The year brings its opportunity to open wider and keep open the windows upward to our Father Who seeth in secret, and to have His blessing, not only to build four-square upon the earth, but to enlarge our building upward to the measure of a man and angel, the lesson of the second chapter. And finally the year brings opportunity to strengthen our foundations by taking the truths of this Sermon, the laws of Christian life, into our inmost hearts, making it the central purpose, the constant effort of our life to do them. In this earnest purpose, in this effort, in this doing as we can, we shall find the Lord and strength. Such is the life that lies before us, the year upon which we enter. Such are its opportunities and possibilities as the Lord sees them and shows them to us. Such is the outlook from the mountain.

William L. Worcester.

THE APOCALYPSE TODAY

A Brief Introduction to Swedenborg's "Apocalypse Revealed"

By the Rev. William F. Wunsch

IS the book of "Revelation" in the way to speaking a second message to Christians? Originally it brought them an inspiriting word in their struggle with the hostile world of the Roman Empire, encouraging them to expect the triumph of Christianity. Is it capable of speaking to Christians again, encouraging them, in a struggle no less critical for the survival of Christianity, and more subtle, to expect a fresh triumph for it in our modern world? Such a message for our day Swedenborg found in the book. To introduce the main outlines of this possible contemporary message of the "Apocalypse" is the object of this paper, and to do so on some consideration of the book's original message, with which Swedenborg himself, indeed, left his interpretation unassociated.

The Original Situation and Message

Let us step back in thought, if we will, to the close of the first century. And let us imagine ourselves at Laodicea in pro-consular Asia. There is a struggling company of Christians there. Perhaps "struggling" is too energetic a word to use of it; for the church in Laodicea has been a wavering body. At times it has held the Christian standard up staunchly enough, but at other times it has lowered it indifferently to pagan practices around it. It has been neither hot nor cold altogether. It has heard of persecutions which more loyal bands of Christians have been willing to suffer, like the company at Pergamos. And rumor says now that Rome is beginning severe measures to suppress the Christian "way" everywhere. One blow has

fallen on all the churches—the banishment of their general over-seer, John, to the island of Patmos, for preaching the Word of God and the Gospel attested by Christ. Word has come from the exiled leader. A letter from him is circulating among his churches, addressed to seven of them. One Lord's Day the reader in the Laodicean Church stands up to read it. How the interest of even that congregation must have been arrested! The letter begins by invoking a blessing on the reader and on those who hear. It bears a greeting from the Christ, and from John, their brother in tribulation and in the kingdom and patience of Jesus Christ. It is addressed to their better part, to what they can be, to their heavenly possibilities—"to the angel of the church in Ephesus," "to the angel of the church in Laodicea." John has seen the Christ! That is the first outstanding news! The Christ, risen, glorious, John assures them, is in the midst of His churches still, asking loyalty from them. He is the faithful Witness; have they been faithful witnesses? Will they be? They may be forced to face death, but there is the resurrection. He Himself is the first-begotten of the dead. Of course Rome is an impossible power to stand out against, but yet He is the prince of the kings of the earth. There is a kingdom into which He can form them. With these challenges the Christ reappears. In judgment of them, He scrutinizes the works of each company of disciples. There is a young man in the congregation through whose ears we might listen to the letter. He hears a message to Ephesus, and one to Smyrna, and another to Sardis, and soon is listening to one about Laodicea. What has the Risen Christ to say to Laodicea? Our young listener starts. How the Christ rebukes that company for its lukewarmness! How He rates it for its deluded complacency! In this city, a manufacturing center famous for its garments (by Romans it was called Trimitaria after garments called "trimita"), the Christians are declared to be naked! And here, where a tabloid powder was produced to be applied to the eyes, Christians are counselled to seek of Christ an eye-salve that they may see

their condition. Does our young listener begin to catch sight of the blindness in Laodicea? Does he begin to feel the lukewarmness of the church there?

But the official reader is going on. In form a letter, with greeting and farewell, the communication from John makes quite a roll. Phrases out of the burning message to Laodicea linger in our young man's ears: "I will spew thee out of My mouth"; "Be zealous, therefore, and repent"; "To him that overcometh"; "Behold, I stand at the door, and knock." But what are these further visions which John says that he has seen? The world takes on unaccustomed heights and depths. It is a world in which powers, spiritual and natural, are praising the Maker of all things (iv); it is a world in which all creatures are hailing Christ, the Redeemer (v). The world in a small part of which Ephesus, and Smyrna, and Laodicea, and the other Christian companies are waging their struggle, is after all the world that God made and the world that Christ redeemed. That immense encouragement flows from the visions of the Throne and of the Lamb. But then there break on John's sight forces that mean war, and upheaval, trial and judgment for the peoples of the earth. They are forces not only in the Roman world, but in the inner world of mankind, too. The conflict that has its small skirmishes at Ephesus, and in Laodicea ("At least," our young friend resolves, "it shall have one ardent fighter in indifferent Laodicea"), reaches into the unseen world. It is a struggle with an indefinite and splendid background. It is world-filling, history-making, as John sees it, and as he gives our young Laodicean to see it. How much there is to it! Still, as these hostile forces are portrayed in rich symbol by John, and "judgment is pictured, and proclaimed, and poured out," it seems as though evil must be engulfing the world. Is there any restraint on it? Yes, for John sees gathered out of the conflict a Church, a smaller Christian-Jewish body, and a multitude of Gentile Christians (vii). In its small day, and in its greater day of extension among the nations of the earth, the Christian cause is sure. Gains

are flung up and preserved in the unseen world. It goes sorely with Christian witness on earth (xi), for it bids fair to die out, but proves undying. Our excited young listener exults as the reader comes to the vision of those who, in the world of Christianity's unseen gains, catch a glimpse of the ultimate outcome of Christian loyalty, and who cry,

> The kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign forever and ever!

We are sketching only the general movement of thought in the book. Our Laodicean is missing much himself, probably, familiar as the apocalyptic language is in his day. The reader has begun on what seems a further prophecy (xii *seq.*). The enemies of Christianity are suddenly portrayed with great precision and power. And what the great symbols of the further prophecy had in mind, our young listener recognizes far more surely than you and I shall at this distance in time. The beast coming up from over the sea—the brutal power of Rome, reaching all this way to crush the faith and life of Christian believers. This second beast, arising from the earth, an agent of the first beast—some local power, the local government, better the local pagan priesthood, enforcing the will of the first brute power, interpreting religion in the interests of the State, "a false prophet." An extensive, luxurious influence, enthroned over the imperial power, and by its commerce and many another avenue taking its vices everywhere and corrupting the earth—Rome, the city, the enemy to the Christian way that Babylon once was to Judah. Our young Laodicean may start at these terrific characterizations, and religiously energetic characterizations, of the forces hostile to Christianity; but if he does, it is because these enemies begin to look like this indeed to him. They are colored in his awakening zeal as they are in John's vision. But what is this John says of them? These forces are only the incarnations on earth of the whole mass of evil which is pitting itself against the growth of Christianity. They are only

the visible agents of Satan. The struggle is with far more than these, let Christians understand. It is with the Dragon, the Satan, the old serpent—John heaps up the names which the Scriptures have given to the whole writhing mass of perversion and evil in human life. Satan has been defeated by the Messiah, Who, in His life on earth, was caught up to God despite Satan; he has been defeated in the heavens, too; and now, in the severer persecutions by Rome, he is furiously laying about him on earth to destroy the Christian seed. That is the struggle! Let the Christ's followers see it whole. Let the little churches in pro-consular Asia realize what a world-fashioning, history-making struggle they are parties to. "To him that overcometh!" Our young Laodicean has enlisted heart and soul. He will do his utmost to follow Christ. But how does John see the struggle going? With loyalty from Christians, all these enemies—Dragon, first beast and second beast, and Babylon-Rome—will be every moment drawing nearer to judgment. Our young friend's heart leaps as the Word of God rides into battle; Armageddon follows; the Lamb, as though slain from the foundation of the world, emerges victor. Judgment has crashed down on the great foes of the Christian "way." Babylon-Rome is fallen; merchants, and shipping-masters, and the rest who have trafficked with her, sing dirges over her. First beast and false prophet are confined in the lake of brimstone and fire, in judgment on them from on high. The Dragon is put in bonds, and if he has scope again, it is for the more thorough subjugation of him. Our young friend feels as though the world has been saved from a bottomless pit of moral and spiritual defeat.

The rumble of judgment has stopped. The official reader is beginning on the closing sections of the letter, the sweet of the bitter-sweet which John had been told his further prophecy would contain (x). These are chapters (xxi, xxii) that have spoken customarily to Christians of a blissful world beyond death, but to the young Laodicean, as he kept hold on the drift of the book, primarily they

promised a new era in this world. The day was coming, when the kingdoms of the world should become the Lord's and His Christ's. A Christian era was dawning. That was what was promised anyway. The old world in which Rome shaped civilization would have fled away. A whole age would have retreated from before the throne of Him in Whose hand was the sealed book of history's developments. The death of the martyred, the crying of the bereaved were to be no more, and all tears were to be wiped away. No more this dreaded sea, either, separating the martyr from his people, John from his churches, the faithful witness haled to Rome from his home. A Christian world should have emerged, with a center of spiritual influence and upbuilding all its own,—a new Jerusalem, in a word. The truth and the spirit of Christ were to shape a civilization, and to fashion a humanity in which He could be tabernacled; yes, with which He could be wed.

With the other hearers of John's inspiring message, our young friend comes back from following the far vision of the book to the small, familiar efforts of his own community to uphold the Christian cause. At least the struggle seems no longer paltry. John's vision has given it a reach and a splendor which ought to draw taut any man's loyalties. And there are those in Ephesus, in Smyrna, in Laodicea, who turn faithful witnesses, ready to face death when called on to do so, and no longer awed by the power of Rome. As for our young Laodicean, the reproaches to the church in Laodicea have stung him, the promises have exalted him. He is echoing, "Even so, come, Lord Jesus." John's revelation of Jesus Christ has done its work in him. He asks the Lord in, Who has been knocking at the door of His indifferent heart, and he turns a zealous disciple. He soon has occasion to show his new zeal. He has to buy himself a garment. He will have to use a coin bearing the Emperor's image and an inscription referring to him as Lord and God. Even so, he resolves that he will not be marked with the mark of the beast. *This* tunic he will buy of the Lord. As he pays for the garment, and slaps

down the coin, he takes pains to say to the merchant, "*My* Lord and God is Christ, and this (pointing to the coin) is blasphemy!" We think him over-hot, perhaps, but he knows and he has proved to himself that he is no longer lukewarm. He becomes suspect. He is not astonished when in time, for this and that resistance to the Empire, he is arrested, sent over the highway to Ephesus, and over the sea to Rome. Rome! He is asked again to retract. He will not. Instead he calls to mind the Scriptures that have buoyed him up: "To him that overcometh"; "Be zealous, therefore"; "Be faithful unto death"; "Blessed are they that die in the name of the Lord." He loved not his life.

An Historical Transition

But how shall we make our way from the situation to which the book of "Revelation" spoke so powerfully at the first, to the situation to which Swedenborg finds it speaking much later?

To get a measure of feeling for the change which came to Christianity with the centuries immediately following, suppose our young Laodicean *redivivus* in the late fourth century. In spirit he ranges the city where once so many Christian witnesses were slain that it seemed that Christian witness must die out. But die it never did. For what does he see? Changes which, back in the little church in Laodicea, he was caught up to only in pious imagination, only in hope. The Christian Church is held in the highest honor in the capital of the Empire. The Emperor is a Christian. Christians are everywhere. Instead of being torn apart, and the Christian zealot in them put to death, whole Christian families come into the Church. When a Christian dies, it is a peaceful death, and, as the law goes, he "has permission to leave whatsoever goods he wishes to the most holy Catholic Church." The same Empire which had taken the young Laodicean's life is now giving life and perpetuity to the Christian "way" and belief. From being an obscure oriental religion struggling to be let alone, but crushed back by the heavy hand of Rome, Chris-

tianity has become one of the recognized religions of the Empire. With trials, and infidelities, and persecutions, "with clouds" in short, the Lord seems to have come, as John said He would, in spread of the Christian "way." As our young Laodicean steps in on this transformation, finding friends where once were enemies, wealth where was poverty, power where was little might, a religion swaying multitudes where, in Pliny's words, was "a perverse and excessive superstition," is he wrong in feeling that a Christian era has established itself? One *had* established itself, had it not? Christianity had conquered an Empire and converted a world. Here were a new heaven and a new earth. Had he no reason to murmur as he looked,

> The kingdoms of this world are become our Lord's and His Christ's?

Or suppose our Laodicean had been granted a glimpse of Rome a little later still. He would have seen conditions even more stirring. He would have found Rome fallen. It had capitulated earlier to the spiritual power of Christianity; now it had fallen politically. In vision in Patmos John had foreseen its fall; but who could believe it then? This mighty power broken, on which hundreds, thousands had broken their lives! Rome had been overrun by a barbaric people. But Christianity had not gone in the wreck. The Christian Church survived. It had mastered, and it went on mastering, Rome's masters, and brought into itself a great multitude of all nations, and kindred, and tongues, that stood before the throne now, too, and before the Lamb, crying, "Salvation to our God."

But our young friend could not have been what in a zealous martyrdom he had become, had he not felt something amiss, whether at the fourth century or later. The triumph of Christianity was not to be gainsaid. The emergence of a Christian era was undeniable. Certainly a civilization had formed which was being moulded by Christianity as the strongest single influence in it. But there were things to trouble the Laodicean's zealous spirit. He

feared very much that on many sides he detected the old indifference which he had overcome; and what great masses of it there were! In his day, as for years afterward, it had taken hot interest to be a Christian at all; but now to be a Christian was the fashion, it was becoming the tradition. How many merely nominal Christians there were! There were those again who had a name that they lived, and were dead; there were traditionalists and formalists; there were Christians who were Christians for being members of a Christian family; there were others who were members of the Church for policy's sake. This was bewildering. At this rate the triumph had cost Christianity a good deal. If she had overcome Rome, Rome had secularized her. Indeed she was organized as the State had been organized, like a Gentile Society, with human authority seating itself in high places. When a Council had gathered to formulate the Christian belief on an exalted theme, the step was a political one, and the Emperor presided. It was disillusioning. An historian says,

> When vast numbers poured into the church in the fourth century, and the profession of Christianity no longer involved danger, morals became less austere, and the type of piety became adapted to the religious condition of those with whom the church had now to deal. . . . No little heathenism was brought into the church by those who came into it without any adequate preparation or real change of religious feeling.

Still more largely was this true of the centuries following the fall of the Western Empire. Christianity had conquered the world, but the world had entered menacingly into her.

A Fresh Crisis and a Fresh Message

Did the situation of 400 A. D. and later develop, and the world continue to make its inroads on the standards and feeling and thinking of the church? Suppose that such an interior and penetrating menace continues down the centuries. Those who are party to the insidious lapse

in Christianity from its true self are not going to confess it, if they realize it. No historical observation could have disclosed to the early Christians their whole struggle or condition as the book of "Revelation" uncovered it. No history did so. History records the observable life and sets down what an age is ready to think of its antecedents. It does not begin to say, "I know thy works." It took a Seer to show early Christianity the whole of its menaced condition. No historian's observation suffices to tell us what in time the disturbing situation of the fourth century became. Historians trace, to be sure, the various ways in which the Church underwent secularization, and the obvious ways in which she lowered her standards to the world around her. These, however, are only a few outcroppings of an inward condition that itself was not disclosed. It never would be disclosed except to the sternest, humblest self-examination and spirit of repentance on the part of Christendom as a whole. For the present, suppose that, invaded by the world, Christianity was being as adversely affected by it in the eighteenth century as it had been in the early centuries in the churches in Asia. Suppose the struggle that was waged then with the world around her was now being waged more subtly with the world within her own borders. Her enemies, defeated in the obvious form they had then,—in Roman imperial power, in a priesthood that interpreted religion in the interest of the State, and in a capital that corrupted all she reached,—had become forces within Christendom. The situation to which John spoke would be back in a profound and subtle realization of it. Only suppose that such a development went on down the centuries (history and contemporary observation offer far more evidence for it than against it), would it not take a Seer to bring the whole situation into sight? In "Modern Democracies" by the late Viscount Bryce, for instance, the author imagines Gibbon, Johnson and Burke about a table in their club in the year 1769, the year in which both Napoleon and Wellington were born. The talk falls on the politics of the European continent. Bryce asks:

Did they have any presage of the future? Men stood on the edge of stupendous changes, and had not a glimpse of even the outlines of those changes.

If it took a Seer to discern the times in John's day, and the situation of his day recurred later in much more subtle form, would it not take a Seer to descry the condition of Christendom again? Men like the theologian Bengel could feel that there was a great deal amiss in the eighteenth century.

It is as if spiritual winter is coming on; it is a miserably cold time, and an awakening must come. . . . The power of reason and nature is exaggerated beyond measure, so that we shall soon not know what is faith, and grace, and, in a word, what is supernatural. . . . The doctrine of the Holy Spirit is gone already; that of Christ is on the wane; and that of the creation hangs by only a slender thread. . . . It is made a part of politics so to speak and act as to leave no trace of religion, God and Christ.

But such misgiving and such despair have had utterance at many critical periods in Christianity's life. Whether the situation was even more critical than it seemed to men like Bengel, and perhaps very differently to be diagnosed, who could say? Suppose that in those days some Seer arose, who read the situation to its heart, and who found it a subtle recurrence of the crisis which John addressed, and who therefore could bring Christianity a fresh message of warning and encouragement in the terms of the capacious symbols that John used?

It will rightly be questioned whether such a Seer arose in Swedenborg in the "winter" of Bengel; but that question is to be decided by the truthfulness of his insight, and by the message which he is able to speak over against Christendom's need and situation. To Swedenborg Christianity in the middle eighteenth century was in danger of extinction, as it was in the churches of Asia in the first century. To him as to John it was the end of one age, and the coming in of another. (See Apocalypse Revealed, Preface.) True, the scene of struggle had shifted. Enemies that were outside in the first century, were inside now.

But all the more he feels, as John did, that only one power can carry the Christian cause past its crisis—the power of the Lord Himself, coming in judgment on Christianity's departures from its true self, and in revelation of Himself. The message he is able to deliver to his day, in the terms of the book of "Revelation," is "from the Lord" as much as John's was.

Like John, Swedenborg sees the Christ, risen, judge of the world of the spirit and of the course of Christian discipleship, calling to a new era. He sees the Lord appealing to Christendom, in its types and parts, asking the Churches to overcome disloyalties and omissions, to raise the Christian standard anew, and to win their way with Him into a new Christian growth. (See Apocalypse Revealed, n. 69.) Far more now than in Swedenborg's day men hear the Spirit speaking to the Churches in this strain. There are those who have ears to hear. For some years back the Churches have been "envisaging their failure," and coming to acknowledge corporate faults. They have been confessing departures from the supreme object for which they all exist, namely, the promotion of the spiritual life of men, and even departures from the teaching of Christ, and corruptions of it. They have come to have a presentiment that this is indeed a new day for Christendom which is dawning, if they can lay hold somehow on the Lord's mind and will pertinently to the day. Is it not one appeal of the Spirit speaking to the Churches which has made itself heard in the movement towards Christian unity? Without conceiving that unity as anything more or less than a recognition of the oneness of the life we can have from Christ, there is a goal set Christianity in it which the Lord is laying on the conscience of the Churches. An appeal issued recently in this cause fairly echoed the messages to the seven Churches. It read in part:

> The movement toward union not only arouses great hopes, it also brings great difficulties. It compels men to face seriously and deliberately the differences which stand in the way. Within these differences are great principles. Behind them are great traditions.

Around them are manifold prejudices. The prejudices must be conquered; the traditions must be re-considered; but many of the principles must be conserved, for in them are truths which are needed for the full life of the whole Church.

Here are modern phrasings of "To him that overcometh," and "hold fast what thou hast"; of the command to try, and examine, and rise into the truth; of the rebukes and calls to repentance of the seven letters. Not only in such a movement as this towards Christian unity, but also in the sense of the crisis that is on Christianity, and in the growth of a humble willingness to follow Christ's actual teaching whatever the accretions of centuries, and in many other tendencies in Christendom, that appeal of the Spirit to the Churches today which Swedenborg found in the early chapters of "Revelation" is being heard. The Seer encourages the Church to believe that, whatever its trials in seizing the spirit and mind of Christ for the day and clinging to them, the Lord is coming, ushering in a new era, and inviting every variety of genuine following into the fulness of the new day.

As did John, Swedenborg declares that the struggle of Christendom now is not confined to this world. Only the foreground of the struggle is here. It is a conflict which he sees reaching into the world of the spirit, and going on there.

If the book of "Revelation" is distinguished by one outlook more than another, it is that it sees Christianity's struggle to establish itself in the world as a conflict that has heaven behind it and the mass of evil in mankind against it. Of this unseen environment we are usually slow to take account. We grant grudgingly that unseen forces shape history, and that a movement in the moral and spiritual life of mankind is sure to be a two-world movement, the smaller part of it out in the history of the world where we can see it at the time, the larger part of it taking place in the world of unseen moral and spiritual forces at work in human life, where only the Seer descries

it. But in this outlook on history the book of "Revelation," like any apocalypse, stands firm.

Just as decided in this outlook on history is the message which "Revelation" has for the modern Seer. If Christendom on earth is at a crisis, count on it that the clash between the influences and ideas which are doing it to death and the Risen Lord Who is trying to maintain His "way" on earth, is primarily a reality of the world of the spirit. A judgment, says Swedenborg, was going forward there upon the tendencies in Christendom which obscured, and injured, and even destroyed actual Christian experience. (See Apocalypse Revealed, Preface.) The enemies of Christendom's own household were being driven forth in their true color there: dogmas, perhaps, they were, that shut the spiritual life away from men; or worldly influences, that carried the Church away from promoting the spiritual life or anything else than itself, its power, and its creeds. What is more natural than that a Christendom which no longer answered to its task of promotiong the Christian life among men, should be arraigned for its incapacity and its perversity, in that world where it should have displayed its fruits at the full ripe, but where its barrenness would be for all to see? In a description of Waterloo, Victor Hugo observes,

> Napoleon had been denounced in the Infinite, and his fall was decided. He disturbed God. Waterloo is not a battle; it is a change of front for the universe.

So the Seer read the message of "Revelation" for his day. The thing that Christendom had become at that time had been denounced in the Infinite, and its passing away decreed. It was failing to serve Christ. But the crisis, while it was a judgment (Apocalypse Revealed, Preface), was not just a clash with a spent Christianity; it was a change of front for Christendom, and the inauguration of a new day, as Christianity is slowly appreciating and realizing. And of this change for the better, "Revelation" spoke to Swedenborg as a change moved to first in the world of the spirit,

just as the first Christianity's triumph was sealed there first. Christians there, says the modern Seer, were led into a deeper and more fully informed Christian life; and as they entered it, "new heavens" were formed (Apocalypse Revealed, Preface), "144,000 were sealed," and multitudes were brought out of the trouble that had grown on such souls as Bengel's. So Swedenborg reads "Revelation" frankly and surely of the spiritual world of his day.

But the situation in Christendom at the middle of the eighteenth century becomes still better defined to Swedenborg. He sees its enemies as precisely as did John the enemies of the first-century Christianity. He sees them under the same symbols, inasmuch as they are the same inimical forces returned in a subtler situation and in subtler guises. Only he beholds them in their acutest working, at the height of the onset on genuine Christian life, and in the typical forms they have taken in "official Christianity." By way of introduction to his interpretation, we shall universalize his meanings, and we shall go back in the history of Christianity to other than the acutest activity of the great enemies of Christianity; but it will be the more apparent, we think, that his most specific and limited meanings of the chief symbols of the book of "Revelation" do not depart from the fundamental significance those symbols bore in the original message of the book.

Whatever the special expression it has come to have, deep in any conflict with Christianity, as the fundamental foe, setting itself against the truth and way of Christ, is the whole mass of evil in mankind, the old serpent, the Dragon. He has not ceased to augment his monstrous bulk, we can be sure. He has owned many a soul in Christendom. He has been at work in all the usual ways,—in hypocrisy, in honest evil, in frailty, in the common greeds and passions of men,—all within Christendom itself, operating to thwart and kill Christian life. But the Seer goes at once to the hold which this mass of evil has succeeded in getting in official Christianity, the most typical tool that it has acquired to work with in Protestantism, or, as he says, "with the

Reformed," namely, the whole thought, attitude and spirit of "faith alone," by which men have been held out of the spiritual life. (See Apocalypse Revealed, n. 537.)

What the Seer means by this pernicious attitude, will appear as we go on to consider the other symbols and his interpretation of them. For he gathers up the three enemies, Dragon, beast and second beast, into this same meaning. They are the spirit and ulterior purpose of "faith alone," and their working in the people and in the clergy of Christendom. (See Apocalypse Revealed; introductory summary to chapter 13; also n. 567.) In the days of the Roman Empire the Dragon had powerful and definite agents. He worked with the world he had given him, and got himself tools from it. Among his agents was the first beast, the brute strength of Empire, or worldly power. Did brute power cease to antagonize Christianity when the Beast was overthrown in the conquest of the Roman Empire by Christianity? We see brute force employed then against heretic and heathen, as it had been against the Christian. Modelling its organization on that of the State, the Church of Christ also let into itself the force of mere station, the impersonal power of office and prestige. The first beast was in the fold. The persecution of heretics witnesses to the fact, and so do imperial intervention in council and creed, the seeking of temporal power, Holy Empires, Inquisitions, even the political issues and forces which gave the Reformation a good deal of the power it had. Spiritual growth and vitality have been worked against simply in the fact that a Church was a State Church. But, again, it is not these earlier and broader gains of worldly power, especially as it was lodged with prince, and State, and the people, that Swedenborg considers, but the thing in Protestant Christendom which was the tool, above all else in the official Church, by which "the world" kept its opportunity open,—the spirit and attitude of "faith alone."

But the second beast? In John's day the local pagan priesthood in pro-consular Asia played the part of the sec-

ond beast. It interpreted religion in the interests of the Empire. It was a false prophet, and agent of the first beast. Was that enemy left behind when Christianity, loyal in the persecutions, emerged unmarked by the beast? It was left behind in that form; but the tendency to interpret religion in the interests of the empire of the world is perennial. Not too strictly must Christianity be taken, not too earnestly, at too great cost in the world. Huge, serving Dragon and first beast still, the second beast reappears in Christendom in other guises than he wore at first. What else does the double Christian standard mean, which arose early, when the Church preached "counsels of perfection" for some, a "lower Christianity" for others? From time to time there was outcry against the growing secularity of the clergy. Monastic movements were a protest against the worldliness of the clergy. But the culmination of this tendency to give the world its way even in the ministry of the Christian life came when it got itself crystallized in individualistic "faith alone," a spirit and attitude successfully holding the Christian life out of the world. Christianity interpreted by its very ministers as a way of believing, accompanied with pieties and religious observance as well as the respectabilities, but essentially an individual's way of belief—this to Swedenborg was the second beast, the false prophet, in the crisis of the middle eighteenth century. (See Apocalypse Revealed, introductory summary to chapter 13.) Is not the "social conscience" which has grown in recent Christianity a testimony to his insight?

The Seer does not universalize the meaning of Dragon, beast and second beast. Those symbols all mean to him the most specific, the most acute and the most critical activity which those steady enemies of the Christian spirit and life achieved in Protestantism. But when he comes to consider the fourth enemy, the woman-city, Swedenborg proceeds the other way about. He takes it as a symbol of the perennial lust of dominion, without defining the conception with which, in Protestantism but far more conspicuously and

powerfully in Roman Catholicism, this lust has worked against true Christian life. (See Apocalypse Revealed, n. 717.) The woman-city! When Rome fell, did that enemy disappear? Instead of an earthly capital extending a corrupting influence everywhere, we find in place of it a sort of spiritual capital, doing a subtler corruption. The city which Christianity at first felt was to descend out of heaven on earth was human life and society organized in the worship and imitation of Christ. But of so widespread and real and also difficult a kingdom the Church began to despair. It grew to regard its own people and itself as the city. The ecclesiastical body of Christianity was the City of God. It was commerce with that idea that turned Christianity in on itself, absorbed it in the business of building up ecclesiastical power and dignity and wealth, and obscured to it its object, the kingdom of God to be realized in the world. Looking behind the shows of history, the Seer declared that Christianity in his day, that is, life among men from Christ, was at the point of extermination at the hands of this among other malign forces; but, as we said, he penetrates to the essential enemy, the lust of dominion, which had seized on the conception of the Church as the City of God in order to destroy the spirit and the spread of actual Christian life.

With all these enemies the Lamb had closed in battle in the unseen world, said the Seer. (Of this conflict and judgment the book of "Revelation" in its message for today is in larger part the story.) With the mass of evil in mankind, and with its agents and tools in the very theology and institutions of Christendom, with the lust for power working by the conception of the professional Church as the City of God, and with the interpretation of religion to let the world go its way, the Word of God had gone to battle. A light exhibited them in their true character and pernicious working first in the world of the spirit. Unnumbered souls were led into a new and deeper Christian experience as they once more followed the Lamb. The same light, said the Seer, would lead to like changes in

Christendom in this world, and like judgments. It would turn men from the dogmas which held Christianity away from Christianizing the world; it would make it impossible to men to substitute the ecclesiastical for the spiritual, or any body of professing Christians for the attainment, in the affairs of the world, of the reign and spirit of Christ. The Lord would come—Swedenborg assured men out of "Revelation," and out of a sight of the changes accomplished in the world of the spirit—to the introduction of a new Christian day. May this not be as profound and significant an analysis of the present crisis in Christianity as was the original message of the book for John's day? Is not Christian thought, by what it regards as "light," borne away farther every day, from the notion of "faith alone" to think of Christianity as a life which is to be realized in all areas of our natural existence, business, the home, art, education, government? Do the churches and denominations not revolt a little more sincerely right along at the thought simply of perpetuating themselves, instead of uniting to serve the kingdom of God and His Christ? Is the Seer not at all borne out in the declaration that a judgment has fallen on an old era of Christianity, and that a light is leading into a new day?

What then are the promised new heaven and new earth and Holy City of the closing vision of "Revelation" to Swedenborg? They are the progress of the heavenly world and of this world into a deeper and more richly informed Christian life. In the midst of that life is a truth organizing it in the worship of the One God, the Savior, Jesus Christ. Essentially, that truth, a whole municipality of it, as it were, will appear from heaven in the transformation of our civilization. So far as any form of words can embrace it, it is a disclosure by the Seer of the fuller meaning of the Word of God for today. Of this fuller meaning the further message of "Revelation" is a part. Is this the water of life which is destined to revive the failing spirit of Christendom? Is this the truth which will light its confused mind and command its spiritual efforts with the

voice of an adequate teaching? So, says the Seer, the Lord comes now. We shall know Him in this profounder disclosure of His mind, and in this more abundant life which He brings. How far-reaching the change already is into the new day, no observer can say. There are evidences a-plenty of it. But whatever evidences we can adduce of a crisis in Christianity or of a transition to a new type of Christianity, the Seer would still cry to us, "You only touch the surfaces of the changes, and you vastly underinterpret what is going on, unless you see that the Lord is definitely recalling a first Christianity, whose power is spent, and is making all things new, in a fresh era of Christian thought and life, into which He Himself leads from on high."

Conclusion

Is there this message in the book of "Revelation" for it to speak to a bewildered and needy Christianity today? The original message of the Book can be profitably repeated in our ears, of course, with its inspiration to fortitude and loyalty. But is there in the book this further, distinct message for the present situation in Christendom; calling on Christendom for some bitter and humble repentance, certainly, but promising a new day? Swedenborg is assured that the book has such a further message. He sets it out in a work of two volumes, and in another of five volumes (his Apocalypse Revealed and Apocalypse Explained). His message runs a parallel with the book's original message. His situation is the situation the book addressed originally, but come back in far more subtle and critical form. His thought of the other world only builds with the book's thought of the unseen world of spirit. His seership has a warrant in John's. The further, modern message of the book is so completely rested in its original message that it can be delivered in the comprehensive and compelling symbols of it. If that message is there, and uncovers Christendom's mind and condition to itself for repentance, for encouragement, for guidance into a new

day, count on it that men will yet hear the announcement that the Lord is indeed come again, in an epochal stride, moving to capture civilization by His Spirit and mind. Many will yet turn the thought into a petition, "Even so, come, Lord Jesus." Then this closing book of the Bible will have stood a mighty force at the head of two eras. It will have carried to the world two great messages: one that of its historical sense to the first century and onward; and the other that of its deeper meaning to the eighteenth century and our own day; and both these messages will be but timely expressions of its inexhaustible, eternal meaning.

WILLIAM F. WUNSCH.

BORN OF THE VIRGIN MARY

By Edward Austin Warren, Jr.

THOU mayde and mooder, doghter of thy sone,
Thou welle of mercy, synful soules cure,
In whom that God for bountee chees to wone,
Thou humble and heigh, over ever creature—
Thou nobledest so ferforth oure nature
That no desdeyn the makere hadde of kynde
His sone in blood and flesch to clothe and wynde.
Withinne the cloistre blisful of thy sydis
Took mannes shape the eterneel love and pees,
That of the tryne compas lord and gyde is. . . .

These beautiful lines are from the oldest of our great English poets, Chaucer, and he is here following loosely the invocation to St. Mary which we find in the thirty-third canto of Dante's *Paradiso*. They make but a single gem from the rich casket of jewels which reposes at the feet of the Virgin Mother; her have the arts ever delighted to honor. In song, in poem, in painting, in rich-colored window, Catholic Christians throughout the centuries have perpetuated the memory of the twice-called "blessed among women."

St. Luke the Evangelist paints with gracious simplicity the early pictures of Mary. We read in his gospel of the Annunciation, and we see its representation, in sacred art again and again: the virgin at her prayers; the white winged angel; his salutation, "Hail, thou that art full of grace, the Lord is with thee; Fear not, Mary, for thou hast found favor with God. Lo, thou shalt conceive and bear a Son." And we find Mary wondering, but obedient: "Behold the handmaid of the Lord; be it done to me according to thy word." As the very lovely hymn has it:

Meekly she bowed her head
To hear the gracious word,
Mary, the pure and lowly maid,
The favored of the Lord.
Ask not how this should be,
But worship and adore,
Like her whom heaven's majesty
Came down to shadow o'er.
Blessed shall be her name
In all the Church on earth
Through whom that wondrous mercy came
The incarnate Savior's birth.

Next the Evangelist records the visit of Mary to Elizabeth, who at the entrance of the Virgin cries out, "filled with the Holy Ghost," "Whence is this to me that the Mother of the Lord should come to me? Blessed are thou among women, and blessed be the fruit of thy womb." And then St. Mary, her heart filled with joy supernal, sings that ever glorious song which we use daily at Evensong in commemoration of the Incarnation of our Savior:

Magnificat anima mea Dominum; et exultavit spiritus meus in Deo salutari meo, quia respexit humilitatem ancillae suae. Ecce enim ex hoc beatam me dicent omnes generationes, quia fecit mihi magna qui potens est, et sanctum nomen eius; et misericordia eius a progenie in progenies timentibus eum.

With the Nativity, the Virgin Mother sinks into the background to emerge now and then, as when we are told, after the adoration of the shepherds, that "Mary kept all these things and pondered them in her heart"; and when the aged Simeon at the presentation of the Holy Child in the temple says to her, "Behold, this child is set for the fall and rising again of many in Israel; (*yea, a sword shall pierce through thy own soul also*)"; and again, after Jesus is found in the temple, "sitting in the midst of the doctors, both hearing them and asking them questions," we are told once more that "His Mother kept all these sayings in her heart." On the occasion of our Savior's first miracle, the turning of the water into wine at Cana, St. Mary was present, and it was she who begged the Lord to help and bless. Both St. Matthew and St. Mark record the incident (probably

much later) of the approach to Christ during his preaching, of his mother and brethren.

Then one said unto Him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto them that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

St. John, in the nineteenth chapter of his gospel, is authority for the presence of the Virgin Mother at the Crucifixion of our Lord, and for the dying Savior's committal of her to the beloved disciple (John himself, as tradition has it):

When Jesus therefore saw his mother and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own house.

The Mother at the cross has been immortalized in the *Stabat Mater,* called by Dr. Neale the most pathetic of mediæval poems, and still a favorite hymn during Passion Week:

Stabat mater dolorosa
Iuxta crucem lacrymosa,
Dum pendebat filius,
Cuius animam gementem,
Contristantem et dolentem
Pertransivit gladius.
Quis est homo, qui non fleret,
Matrem Christi si videret,
In tanto supplicio?
Quis non posset contristari,
Piam matrem contemplari
Volentem cum filio!

These meager details given us by the Gospel writers were, of course, amplified and enlarged upon during the succeeding centuries as Mary became an increasingly popular theme for art and devotion. Legendary accounts give us, on the one hand, the story of her life before the Annunciation and the life of her mother, St. Anne, and on the other,

carry it forward to her death and Assumption (a favorite subject for paintings). Dante, in the twenty-fifth canto of *Paradiso,* tells us that the Virgin is the only one (save Christ) who has come into heaven clothed in her fleshly body. The Coronation of the Virgin is another frequent subject for the artists. One need not point out how the Virgin pervades the "Divine Comedy" as Queen of Heaven.

In the fifth century the custom grew up of calling Mary the Mother of God. This was done not only to honor her but to confute the un-Athanasian, those who would in any way detract from the absolute deity of Jesus—a test-word for those not strictly orthodox. One of the Holy Cross Tracts, published by the Anglo-Catholic order of that name, has some admirable things to say on the subject of this appellation—sentiments with which New-Churchmen ought to feel at least a partial sympathy:

> So, grounded upon both reason and authority, the conclusion is inevitable. Jesus is God. If Jesus was born of Mary, God was born of Mary. If Jesus died on the Cross, God died on the Cross; for though the Deity, as such, could not die, yet He who in His Human Nature endured the Cross was verily God the Eternal Son. . . . But we must not lose sight of what we said at the first. Unspeakable honor as the title, Mother of God, is to the Holy Virgin whom, next to our Lord, we venerate above all human beings, yet primarily it was intended not to praise her, but to show the Deity of her Son. And this title is of peculiar and incalculable value in our own day. Many men are willing to honor our Lord in their own way, but they will not say, *Jesus is God.* They believe that he was a wonderful and holy man; they believe that God dwelt in Him as in no one else; they will even say, in a vague, hesitating way, that He wrought as God. But they are afraid to say with the Catholic Church that it was God who dwelt in Mary's womb and who lay in the manger; that God worked in the carpenter shop, and was weary, and went to sleep in a boat; that God died on the Cross; that God lay in the grave, and, rising from the dead, ascended into heaven, taking with Him that Human Body, that complete Man-Nature, from which He will never for all eternity be separated. They are afraid to say these things, because in their hearts they do not believe that *Jesus is God.*

Mariolatry of a sort reached its climax in the Middle

Ages. The Virgin became the personification of womanhood, and was readily confusible with *domnei* (the woman-worship of chivalry and courtly romance). Sweetly sensuous but hardly religious faces smile at us from mediæval Madonnas. Irving Babbitt, in his chapter on Romantic Love, in "Rousseau and Romanticism" (p. 221) says:

> The Middle Ages tended to be extreme. Woman is either depressed below the human level as the favorite instrument of the dent in man's temptation (*mulier hominis confusio*), or else exalted above this level as the Mother of God. The figure of Mary blends sense and spirit in a way that is foreign to Plato and the ancients. As Heine says very profanely, the Virgin was a sort of heavenly *dame du comptoir* whose celestial smile drew the northern barbarians into the Church. Sense was thus pressed into the service of spirit at the risk of a perilous confusion.

The last century saw the re-establishment of the Mary cult in the Anglican Church, through the Oxford movement (1843), and the papal proclamation in the Church of Rome of the dogma of the Immaculate Conception (1854).

Having briefly traced the growth of Mariolatry, I turn now to the interpretation of the movement, the doctrinal and psychological factors involved in the growth and continued popularity of the cult. The standard doctrinal passage on the subject for New-Churchmen is paragraph 102 in the "True Christian Religion":

> It is believed that the Lord as to His Human not only was, but still is, the Son of Mary; but in this the Christian world is under a delusion. It is true that He was the Son of Mary, but not true that He still is; for by the acts of redemption He put off the Human from the Mother, and put on a Human from the Father; and this is why the Human of the Lord is Divine, and in Him, God is man, and man is God. . . . He Himself never called Mary His Mother [and Swedenborg adduces Scripture to prove his assertion]. To the above I will add this, which is new: Once it was granted me to speak with Mary the Mother. On a certain occasion she passed by and appeared in heaven above my head in white raiment like silk; and then pausing a little she said that she had been the Mother of the Lord, who was born of her; but that He, having become God, had put off everything human that He had derived from her, and that she therefore worshipped

Him as her God, and was unwilling that anyone should acknowledge Him as her Son, because in Him all is Divine.

But how did the excessive veneration of the Virgin found in Romanism arise? Here religious psychology is helpful, for the same factors are in play in shaping all religions, and human nature is much the same the world over. In the first place, then, people felt the unconscious need of a woman near the throne of grace. The pagan religions had their goddesses: the Virgin became the Christian goddess, Queen of Heaven, as her Son was Lord. The male was completed by the female. The same tendency reappears in Christian Science, with its "Father-*Mother* God" and its Mrs. Eddy (*Mother* Eddy, as she is called), and again in obsolescent Shakerism, where we find a quartet of sacred beings, God the Father, Mother God (Sophia, or Wisdom), God the Son (Christ), and Christ come in the female, or Mother Ann Lee. Even the Hebrew Scriptures represent Jehovah as saying, "As one whom his *mother* comforteth, so will I comfort you." Then there is the apparently natural tendency of human nature toward polytheism, a hierarchy of deities, or at least sacred beings. Romanism has its two gods, its Queen of Heaven, its innumerable saints and saintesses, occupying the place in the popular mind which the Olympian pantheon had in ancient Greece. Even popular Protestantism—so-called Evangelical or Gospel Protestantism—has left its tritheism (or more correctly, perhaps, *ditheism*).

And then there is the intercessory idea, the feeling after an intermediate, some lesser being who shall plead to God for us as Abraham did for Sodom. God is thought of as powerful, just, but hardly loving. His righteous anger at sinful man must be in some way propitiated. Here comes in the Evangelical theory of the Atonement—God the Son offering Himself to appease the wrath of God the Father. Here comes in, too, the Romish emphasis on the intercessions of the Virgin and the Saints, their value as intermediates between a stern God and weak and ignorant men. Finally (to close our psychological considerations), there

is the love element. God the Father is thought of as Power, but Jesus and the Virgin represent the love of God. Here lies the real explanation of the gospel hymns of Protestantism and the Mariolatry of Romanism. Their attraction for humanity (for they both have a strong attraction) lies in their emphasis on the *tender personal friend* of the individual Christian—not God away up in the sky, but an intermediate who is very near to us, and knows all about us. So the gospel hymns break out, "A little talk with Jesus makes it right, all right," or "I have a Friend, oh, such a Friend, so kind and true and tender," or "He walks with me, And He talks with me, And He tells me I am His own; And the joys we share As we tarry there, No other has ever known." So the hymns of devotion to the Blessed Virgin, in similar strain, and so the sincere devotion of Roman Catholics emphasize the tenderness of the Mother of Jesus, her watchful care, her intercessory influence with her Son.

"The Lord is forever being born in us of the Mary of our hearts, which is our affection for spiritual truth," says Dr. Holcombe in his "Aphorisms of the New Life." We need this Mary in the New Church and in New-Churchmen. There is danger that in our enthusiasm over the light of the Heavenly Doctrines we forget what is more important, their *love*. There is danger that, in worshipping Jesus Christ as one Lord of Heaven and earth, we take away from Him all those sweet, dear, human qualities which first made the disciple love Him and which have made His name dear to every humble Christian, and exalt Him to the skies to reign in the cold and solitary grandeur of deism. Should we not rather think of Him as at once Man and God, truer God because true Man—great and wise, yes, but also loving and tender and watchful of every one of us—Love and Wisdom, yes, but not as abstractions—as incarnate in Jesus Christ? Then shall our souls magnify indeed the Lord, and our spirits truly rejoice in God our Savior—*Who was born of the Virgin Mary.*

Edward Austin Warren, Jr.

THE CREATION OF MAN— A DIVINELY ORDERED EVOLUTIONARY PROCESS

By the Rev. Lloyd H. Edmiston

IT is, of course, impossible for a New-Churchman or any Christian to be an evolutionist in the ordinary materialistic use of the term. Of necessity we must reject both the materialist's godless concept of the origin of the first living cells of protoplasm, and also their godless explanation of each upward step in the evolution of ever higher forms of plant and animal life. Rejecting all thought of a Creator, and of a spiritual world of active substances and forces from Him, their world of nature is as a body without a soul. Such a universe is interiorly dead because it lacks any creative principle possessed of intelligence and purpose. Everything that happens in their universe is thus the "fortuitous" result of blind and purposeless material and mechanical forces.

According to the materialist's theory, the origin of the first living cells of protoplasm must have been the result of a "fortuitous concourse of atoms." They likewise can have no explanation of subsequent developments in the evolving series of living forms, save that of accidental variations from parental types, with the survival of those accidental variations that happen to be better fitted to survive in the struggle for existence. It should be evident that the law of "natural selection or the survival of the fittest" in no way explains the origin of organic changes and improvements in a given offspring that did not exist in either parent of the improved individual. Dead matter accidentally produced the first simplest forms of life; that

accidentally possessed the faculty of reproduction. Then, part of the progeny of those first forms of life by a series of accidental improvements in structure, occurring in succeeding generations through millions of years, finally produced man as the culminating accident of mindless material causation. Such, in the last analysis, is their irrational and impossible explanation of things as they are.

The initial difficulties confronting the materialistic scientist in explaining the origin of life and the evolution of higher forms, is repeated when it comes to explaining the present day reproduction of living forms. The parental germ in egg or womb, with infinite skill and precision, takes to itself the materials needed and builds them up into complex organs until the parental form is reproduced. No materialistic theory of mechanical structure in the germ cell can explain its ability to produce a form so infinitely more complex than itself. Neither can the materialist explain the transmission by means of the germ cell, of all the marvelous faculties and instincts possessed by the untaught offspring. Equally impossible of materialistic explanation are the mental and affectional powers possessed by man. So the materialist runs into a blind alley whenever he approaches the first cause of any fundamental phenomenon of physical or mental life.

The Christian evolutionist, on the other hand, having an altogether different explanation of life and its development, is confronted by no such difficulty. The starting point and qualifying principle in all his thinking is summed up in the first four words of Divine Revelation:—"In the beginning God." The scientist who is completely Christian in all his thinking sees God back of every fact and phenomenon of nature. If, in the ooze of primeval oceans, the first simplest forms of living protoplasm were produced, that advent of life in a previously dead world was wholly the result of an influx of purposive and intelligent creative power from God, through the sun and atmosphere of His spiritual world. If those first forms of undifferentiated protoplasm possessed an impulse and power for subdivi-

sion and multiplication, that power also was from God. If, in a long series, improvements began to appear in the progeny, or part of the progeny, of those first forms of life, each such improvement over parental forms of structure was also the result of the instantaneous influx of Divine life creating the spiritual world beginnings of such improved forms. Every natural world organism has a soul organized of active spiritual world substances, receptive of life from God, and thus alive with forming and organizing power from Him. This inner receptacle of life from God is the "invisible artist" that with unerring hand swiftly sketches both the outline and every detail of material structure in exact conformity with itself.

I have said enough to make it clear that a great gulf separates the thinking of the materialistic evolutionist from the philosophy of those New-Churchmen who believe with me that the creation of man's physical organism was the result of a divinely ordered evolutionary process.

It may be asked: If the materialistic evolutionary philosophy is so irrational in its inability to explain either the origin of life or the origin of any of the deeper phenomena connected with life, why need we concern ourselves with the subject of evolution at all? The answer is, that, while we reject the materialistic theories and explanations, we are not free to reject the data and evidence on which the evolutionist builds his false superstructure. His facts, in so far as they are facts, are God's own truths on the material plane. The same Lord who gave us the Bible and our revelations, also gave us the book of nature. Rightly interpreted every fact of nature testifies to the wisdom and goodness of God. Every sound mind sees there can be no real conflict between genuine spiritual truth and the facts of the Lord's outer universe. Every reverent mind further sees that the facts of nature cannot explain themselves, and that their true explanation can be found only in the revealed principles of spiritual truth.

Within the last one hundred years, the Lord's providence has allowed an immense volume of new facts concerning

astronomy, geology, embryology and biology to become the common property of scholars and students the world over. Where these facts are being considered independently of the truths of revelation they are leading to the destruction of all faith in God and His Word. There is a vast need for the clear grasp and effective spread of the spiritual principles that alone explain all the new facts of the scientists, and make rational and evident the harmony of those knowledges with the truths of revelation. It is the great privilege of the New Church so to apply the rational truths of her God-given revelations as to meet fully this great and growing need of the world. It was a realization of this need and opportunity that led to the studies and conclusions that are embodied in this paper.

In partial outline, what are the new facts in geology, biology and embryology that suggest and make plausible the thought that the Creator has used some sort of evolutionary process in providing the structure of the higher animals and of man himself? The earlier geologic strata bear evidence of the existence of only the simplest microscopic forms of life. As we investigate the later and superimposed layers and strata of the earth's formations, we find the fossil remains of ever more complex and higher forms of life. The mute witness of these remains, deposited during countless milleniums, testifies to the fact that animal life has appeared on earth in a long series, beginning with the simplest forms and progressing ever upward even to the highest or human form. This evidence is so complete as to make exceedingly plausible the conclusion that the lower forms of life, for some reason, have been used of the Lord in the creation of the higher forms, from the first amœbæ up to the man-like apes, and to man himself. The evidence seems to show that God has related all his animal creation, including man, as far as their physical form and parentage is concerned. The accumulated facts of the embryologists and the biologists tend further to confirm and establish this evolutionary logic of geologic evidence.

The trend of natural evidence is indeed impressive; but as we have seen, natural facts are utterly inadequate to explain their own deeper origins and meanings. We must look primarily to our God-given revelations of spiritual truth for any satisfying explanation of the evidences of an evolutionary process in man's creation.

It is true that the theory of evolution was not in the thought of Swedenborg any more than it was in the thought of the scientists of his day; still, the underlying principles of truth concerning the purpose and order of all creative providence, that were revealed through him, have endless application in explaining all the new developments of sensuous and scientific fact of which Swedenborg had no knowledge. On the outer plane of scientific knowledge Swedenborg largely accepts the data and teachings of his time. Occasionally, in his illustrations and references to natural fact, we find evidence of the defective natural science of his day. Swedenborg, in at least two places, gives six thousand years as the length of time that has elapsed since the creation of man (Arcana Cœlestia, n. 9941; Earths of the Universe, n. 120). In these references he is obviously speaking in terms of the commonly accepted Bible chronology of his time, that fixes upon six thousand years as not only the age of the human race, but also the age of the earth and universe as well.

As in Swedenborg's time there was no theory or evidence developed that would suggest the use of an evolutionary method in producing our present-day forms of animal life, therefore, in common with his contemporaries he believed they were each created in a separate and instantaneous manner. Swedenborg's thought relative to instantaneous creation included the belief that even now decaying matter and stenches invite influxes from the spiritual world that instantaneously generate living forms of insects, worms, etc., without any natural world ancestry whatever (Divine Love and Wisdom, n. 341). I think it will be conceded that the investigation of modern bacteriological and biological science has altogether disproved Swedenborg's idea

that the spontaneous generation of plants, seeds and insects is a present day and common fact of nature. It is equally evident that six thousand years is far from adequate to cover the history of the earth or of the human race.

The idea of instantaneous creation that was universal in Swedenborg's day, is reflected in the thought of one of the angels who spoke with Swedenborg (True Christian Religion, n. 78). The angel, in speaking of plants and animals, said: "Such things in our world are created instantaneously, in accord with the affections of the angels; but in your world they were created in like manner at the beginning." The angel's thought of instantaneous creation, we believe, was true of the germ beginnings of all life. But the angel was obviously thinking of the miraculous creation of the first animals and men in their fully organized or adult form. With this phase of the angel's thought I believe we are free to differ; for angels in their ordinary thought have no especial sources of information concerning natural science; in fact we are told that their minds are generally closed on that plane. In thus questioning the conclusions of the angel we do no disrespect to the God-given revelations; because we are repeatedly informed by Swedenborg that nothing of those Divine revelations were received from the mouth of any spirit or angel (Divine Providence, n. 135). Lacking the facts of modern science, it is no discredit to either Swedenborg or to the angel that the thought of an instantaneous creation of the germ beginnings of life did not occur to them, instead of their erroneous idea of the independent and instantaneous creation of all adult forms of life.

If Swedenborg's knowledge on the sensuous plane had been miraculously perfect, it would have been at variance with the accepted ideas of his time, and thus a source of added difficulty, preventing his contemporaries from fairly considering his spiritual revelations; and later, if the fact of a miraculous knowledge of science was finally demonstrated, such sensuous evidence of the miraculous would have brought to bear upon unregenerate minds an external

compulsion to believe Swedenborg's teachings that would have been unwholesome and disorderly.

Now, I believe, the ground is fully prepared for the presentation, from the heavenly doctrines, of the spiritual principles of truth that will fully illuminate the newly established facts of the scientists, and harmonize that data with the teachings of revelation.

To begin with, we must establish from the doctrines the fact that all things of God's creation have primary relationship to man and to the human form. We read:

> Everything in nature has *relation to the human form and has significance thence.* (Arcana Cœlestia, n. 9555.)
>
> Whatever proceeds from God *is of the human form.* (Invitation to the New Church.)
>
> As [the heat of the spiritual sun] essentially breathes the generation of man, *it induces a certain likeness of man on whatever it generates.* (True Christian Religion, n. 855.)
>
> The forms of the animal kingdom are all according to the flux of spiritual forces, which flux from *the endeavor that is in all things is into the human form and into each and every thing of it, thus to produce the organs of sense, motion, nutrition and of prolification.* This *animal form* derives the *endeavor* to such things from the First, who is a *Man.* (Apocalypse Explained, n. 1200.)

These passages with wonderful force bring home to us the fact that there is something of human quality as to form in all creation, pervading and uniting it, and relating all of God's lower creatures to man, his highest creation.

Instead of man's deriving his form from his animal ancestry (if he had such ancestry), it was rather that animal ancestry that derived its shape and structure altogether from the aspiration of the Divine creative life toward the production of the human form. Though man was created last, as we shall see, still being the chief end and object of creation, all prior animal forms aspire toward his form, which is the form of the First Cause, the Divine Man. The fact that the outflowing creative warmth of the Sun of heaven has in it such an ever-present urge toward the creation of the human form, is most suggestive and illuminating. Here we have provided a living spiritual

principle that furnishes a rational explanation of all the geological and biological data of the evolutionists. This truth, that all lower forms of life aspire toward the human form, does what no materialistic theory could do; it reveals the Divine source of the inner urge and potency that enabled lower forms of life to give birth to forms higher than themselves in an ever-ascending series.

Further and, I believe, conclusive proof that the animals were produced in series beginning with the lower and ending with man, will be given later. But the fact, vital to our argument, that man was created last, we will establish at once from the revelations. We read in "The Last Judgment," n. 9:

> *Man was created last,* and what was created last is the basis of all things which go before. Creation commenced from highest and inmost things, because from the Divine, passed to ultimates and outermosts, and then first subsisted; the ultimate of creation is the natural world . . . with all things on it. When these had been finished, *man was created.*

That there is an aspiration of all lower forms of life toward the production of the human form, and that man was created last as the summit of all creation, are knowledges wonderfully suggestive of a Divinely ordered evolutionary process in the creation of the physical man; still there are several links in the chain of proofs yet to be provided.

When the evolutionary concept of a process of creation, extending through vast ages is suggested, the challenging thought may arise: Why should the Almighty use such a long drawn out method when it was easily within his power to produce the earth and all things upon it in an instant of time? Why the millions of years of slow evolution beginning with the amœba and ending with man?

There are at least two great and all sufficient reasons. The first reason is suggested by the words of the Psalmist: "Verily thou art a *God that hidest thyself.*" A similar thought is contained in the Savior's parable of a lord who left his goods in the hands of servants and then *travelled*

to a far country. In other words, it is of the Divine providence that God should veil or hide Himself and the operations of His providence in such a way as to protect man from any sensuous compulsion to believe in Him. If the process of creation and the evidence of geology had been such as to unmistakably indicate that all the animals and plants, as we have them today, had suddenly appeared on a previously lifeless world, such overwhelming evidence of miracle in creation would have left all men with no choice but to believe in a Divine Creator. There would have been no other way to explain such a sudden appearance of innumerable highly complex and unrelated forms of life. Thus with infinite love and self-restraint our heavenly Father has provided for man's spiritual freedom.

The second great reason why it was of the Divine order that there should be a gradual and progressive manifestation of life in a long series upon earth, is found in the law of correspondences. According to this law, lower or earthly things are so created as to image forth spiritual things and spiritual processes. Everything of the animal creation reflects something of the human form and structure. Every part and function of the material body by a perfect analogy of use corresponds to man's mental and spiritual organization and activity; and man as a regenerate spiritual being is a type, or image and likeness, of God the Divine Man. Thus we see that this law of correspondence relates into a harmonious unity all the discretely different things and planes of activity that the Lord has made. It is because of this harmonizing and relating law of the Divine order and activity, that the method by which the human race's physical organization was produced should exactly reflect the spiritual process of his new creation or regeneration. To possess clear knowledge of the process of man's regeneration is thus to have access to exact and authoritative information concerning the procedure by which the physical form of the first men was produced. In other words in such knowledges we have conclusive answers to all questions relative to the creation of the human race.

The first question whose answer we shall seek by the application of this Divine science of correspondence, will relate to the time involved in the process of creating the first men. Were they created instantaneously, or were they the product of a Divinely ordered evolutionary process? The very statement of this question to New-Churchmen, in the light of revealed truth concerning the time element in man's spiritual re-creation, makes the answer evident. In the prevailing creeds and theologies of Christendom it is commonly assumed that the regeneration takes place by the miraculous operation of the Divine power and grace in an instant of time. But from doctrine we know that this idea is altogether false, and that the spiritual creation of man is according to a Divinely ordered evolutionary process. Every step of this evolution is so ordered that man's will may not be forced; he is led forward only so fast as he is prepared to go in freedom; his liberty and his sense of consent and of a co-operative part in the process are most sacredly guarded.

Many quotations could be given to show that man in his unregenerate state is essentially an animal as to his natural affections and inclinations. Under the inner urge of influx from the Lord, man's regeneration is thus an evolution from a state in which his animal nature dominates, to a condition in which his spiritual man becomes master. The regenerate man alone is truly human.

In the "True Christian Religion," n. 583, we read: "From all this it is clear that regeneration is effected in a manner analogous to that in which man is conceived, carried in the womb, born and educated." This correspondence of the development of the embryo to the regeneration of man is so significant as to be worthy of further confirmation. In the "Divine Wisdom," § II, we read: "The formation of the embryo and of the infant man in the womb *is an image of creation* and is called generation." In § IV we find:

There is a likeness and analogy between the formation of man in the womb and his reformation and regeneration. The *reformation of man is altogether similar* to his formation in the womb.

This fact from the Writings has important bearings upon the subject of evolution. The biologists tell us that there is an exact analogy between the evolution of created life from germ beginnings, and the evolution of the embryo from its germ origin. They say that the human embryo in its stages of development reproduces the forms of the lower animals that were used by the Creator in the evolutionary production of the human form upon earth. Then if the process of man's spiritual regeneration is exactly imaged in his pre-natal development, it is also exactly imaged in the evolutionary method by which the human form was produced. Thus we have further confirmation from the Doctrines of the proposition that the creation of man was by means of a Divinely ordered evolutionary process.

Another impressive confirmation of the evolutionary hypothesis is found in the Genesis story of creation and in its explanation by Swedenborg. In the Genesis account of creation the animals are mentioned as being created in a sequence which images forth the order in which the corresponding faculties in man are opened. The Genesis account is a spiritual allegory; still it is most suggestive and confirmatory of the evolutionary concept to find that the order in which the animals are mentioned as being created exactly corresponds with the order that the modern science of geology has proved to have been followed. In other words it shows that the Genesis parable, in following the sequence relative to the production of the different animal forms required to image forth man's regeneration, followed the actual sequence of their creation. This identity of sequences in which the animal series was created, as given in the Genesis account and as established by geology, to my mind proves conclusively that the animals were produced in an order imaging forth the opening of the corresponding mental and spiritual faculties in man; thus in an evolutionary and progressive series from least things up to man.

One more point and then we must close. Though the

evolutionary sequence of the creation of the animals as revealed in the Genesis account and as established by geology may be conceded, the question may still be raised: Does this prove that the lower forms in their order were used by the Divine creative influxes in the production of the higher? In other words, it may be urged that each in its turn might have been a separate and instantaneous creation.

For answer we must turn again to the law of correspondence, and from the facts in regard to man's re-creation or re-birth ascertain whether or not any of the things in man minister to the reception of the new life from the Lord. We have already shown that man's natural disposition is essentially animal. Are there elements in man's animal or natural disposition capable of being used of the Lord in leading man to freely consent to the reception of ever higher elements of spiritual truth and good? Allow me to quote a few passages from the revelations, that abundantly establish the fact that there is in man's animal or natural disposition elements of self-love that are so over-ruled by the Lord as to make possible the free reception of His life in ever higher and fuller measure.

In "Arcana Cœlestia," we read:

> While man is unregenerate . . . the angels bend him to some good by means of his own cupidities. (N. 50.)
>
> In the spiritual man . . . in his first state there are delights of the love of self and of the world; . . . these things excite this affection of truth in him, and also enkindle it; and yet they are not good, but evil. Nevertheless the Lord permits that such things should influence him in that first time, because otherwise he could not be regenerated. (N. 3330.)
>
> It is an arcanum of heaven, that man by things of his own, . . . by cupidities is led and bent by the Lord to things that are good and true, and *thus that every movement* and *moment* of *regeneration*, both in general and in particular, proceeds from evening to morning, thus from the external man to the internal. (N. 24.)
>
> "Evening" in a general sense, signifies all things that are man's own; but "Morning" whatever is of the Lord. (N. 22.)

Concerning the perfecting of the angels we read:

The concupiscences into which they who are in heaven are reunited when it is evening with them are not concupiscences that are opposite to heavenly good, but those which in some measure agree with this good, for they are delights of conferring benefits in a large way and consequently something of glory. . . . They are also the delights of magnificence in the embellishments of home, and of ornaments of dress, and many similar delights. (*Ibid.*, n. 8487.)

From these passages we have it demonstrated that from the beginning of regeneration, and on in ascending series of states as to good, the Lord makes use of the more orderly elements of man's animal or natural delights, as the only means by which man can be led forward and upward in freedom. It is obvious that this fact in relation to man's regeneration perfectly corresponds to the use of the lower forms of animal life by the Creator when higher orders were to be produced.

Before concluding our argument we must guard our thought concerning the animal derivation of the first human beings. The materialists hold to the idea that the higher apes, from themselves, or from nature, or by accident, produced man. This degrading theory, which makes man to be but a more intelligent animal, we of course utterly reject. The final step from animal to man, from that which is mortal to that which is immortal, like every other step in the creation and evolution of life, we see as the result of the moulding and life-giving activity of the Divine Man.

From His creative providence the immediate animal ancestors of man possessed bodies and natural faculties and affections that were approximately human. Their bodies were essentially human bodies, because they were the all but supreme product of the aspiration of all creative influx from the Divine Man toward the production on earth of the human form and the human race. That the affections of the higher animals lack but a subtile essence of being human is taught by Swedenborg:

Man in himself is . . . but a beast. He has very similar . . . desires. His good, nay even his best, loves are very similar, as the love of companions . . . the love of his chil-

dren, and of his wife; *so that they do not at all differ.* His being more than a beast consists in his having an interior life which beasts never have. (Arcana Cœlestia, n. 714.)

This immortality-conferring capacity for interior life, is inwrought by the Lord into the inmost structure of the souls of men. Thus from Him the souls of the first men were discretely and absolutely different from the souls of their animal parents. So we see that every detail of evolutionary philosophy from a Christian point of view is different and opposite to the earth-blinded ideas of the materialists.

Concerning the first men, the logical assumption from an evolutionary standpoint would be that the first human progeny of the man-like animals would be animal-like men; that is, men of an exceedingly rudimentary moral as well as intellectual development. If such were the case, it would require generations of improvement before men capable of celestial re-generation would be possible. Remembering Swedenborg's term, "Most Ancient Church," and his description of the heavenly character of the men of that church, some may be over hasty in denying the thought of the gradual development of the fully celestial type of man. The passages in the Writings that tend to prove such evolution of the fully celestial man, are few and brief, but still they are conclusive. In the "Spiritual Diary" we have several references to "pre-Adamites." Consider the following.

A certain one [pre-Adamite] spoke with me. . . . I heard that he was not evil, but had a little of life remaining, so that *he was an external man; . . . internals were within, though but little. . . . Such were the pre-Adamites.* (Spiritual Diary n. 3390.)

Again in the "Arcana Cœlestia," n. 284, we read:

This and preceding chapters treat of the most ancient people and their regeneration: first of those who *lived like wild animals*, but at length became spiritual men; then of those who became celestial men, and constituted the Most Ancient Church.

Here we have the evolutionary series: first the primitive

men who lived like wild animals; then those who became spiritual; and finally those who became celestial men.

Let us summarize the argument thus far. We have seen that there is an impulse to the production of the human form in all the outpourings of the Divine life; that from the inner urge in all life, there is an aspiration after the human form operative in all animal forms. As is required by the evolutionary theory, we have found that man was created last. We have noted the fact that it is of the Divine providence that all evidence of miracle should be avoided in the method of man's creation. Further we have seen that the Divine law of correspondence establishes the exact order in which all lower things were produced. Thus we find that a gradual and evolutionary creation of life in series up to man is required to foreshadow perfectly the method of man's new-creation or regeneration. The order of creation as given in outline in Genesis, conforming to geologic evidence, establishes the correspondence of the order of the entire series, and furnishes further proof of the Divine use of an evolutionary method in the creation of man. The use of lower parental forms in the production of the bodily structure of the next higher order in series, we have seen reflected in the fact that man's regeneration requires the Divine overruling and use of some of man's natural affections and delights in order to gain man's free consent and co-operation in each upward step in the regenerate life. The fact establishd concerning the evolution of Adam, or the fully celestial man, but adds another link in the doctrinal evidence presented.

Now this chain of evidence derived from our God-given revelations, seems to me to be conclusive. We have given no primary importance to the data of natural science. We have disproved the reasonableness of the theories that the materialists advance to account for the modern evidence of the geologists and biologists. The evil logic and trend of the materialistic form of evolutionary philosophy, when applied in other fields of thought, we have thus nullified. This spiritual line of argument and proof takes the evidence

of the materialists, and turns it against the atheistic deductions that they support.

If I am right in my conclusions, neither we nor our young people need fear or avoid the study of those sciences whose evidence points to the use of an evolutionary method in the creation of man. Instead of fearing the light, we may rejoice in the wisdom and beauty of the Lord's past providence, and thank Him anew for the Divine adequacy of the new revelation he has given to open every door in His outer as well as His inner Temple of Truth.

LLOYD H. EDMISTON.

SWEDENBORG'S EARLY DOCTRINE OF THE SOUL.*

By the Rev. Lewis F. Hite

SWEDENBORG'S doctrine of the soul is unparalleled in its thoroughness and range; it grew with his growth and culminated with the highest reach of his spiritual philosophy. The doctrine as a whole presents two very distinct phases or stages, characterized by two widely different points of view. It is therefore of peculiar importance that we should proceed, in the study and exposition of the doctrine, chronologically, and separate the two markedly contrasted periods of Swedenborg's own development and of his consequent treatment. The stages correspond in general to the periods before and after his illumination, that is, the opening of his spiritual senses and his intromission into the spiritual world. The doctrine of the former period is contained in three carefully elaborated statements, namely, the "Introduction to Rational Psychology," the chapter on the Soul in the "Economy of the Animal Kingdom," and in the *De Anima,* or the "Rational Psychology." The later stage of the doctrine is presented incidentally and in a fragmentary fashion in the "Arcana Cælestia," with much important supplementation in the subsequent books, especially in "Apocalypse Explained" and in "Divine Love and Wisdom." A convenient and important summary is given in "Intercourse between Soul and Body." The contrast between the two periods is marked by the different points of view, and by difference of subject matter. In the earlier, the point of view is that of physics

*Presidential Address delivered before the twenty-fifth Annual Meeting of the Swedenborg Scientific Association, June, 1922.

and physiology, and a supreme effort is made to reach a knowledge of the Soul through a very highly developed mechanical philosophy. Physics and physiology are conceived and presented in terms of a particle theory. The aura particle is the first element of physics, and the Spirituous Fluid, somehow derived from the aura, is the first element of physiology. The Soul enters the body as or through the Spirituous Fluid or Animal Spirit. At this point, there is a highly complicated conception of physiological and psychical functions, but the constant effort is to conceive and express the nature of the Soul in mechanical terms, in terms of the mechanics of particles. In the later period, however, the doctrine passes over quite abruptly to the spiritual point of view, first taken, and stated incidentally, in the "Spirtual Diary," and consistently maintained throughout the remainder of his works. Here, the doctrine of the Soul becomes a part of his newly conceived and universal doctrine of Love. From this point on, the Soul is thought of and described as love in substance, quality, and form; and as the one most perfect finite recipient of Divine Love, which is God-Man, the Lord. This phase of Swedenborg's doctrine of the Soul is distinctly new both in psychology and in metaphysics. In spite, however, of the thoroughgoing contrast and the utterly different points of view, much of the thought of the former stage is taken over and made constitutive in the latter. This would have to be fully brought out and constantly made available in any adequate treatment of the later, spiritual, phase of the doctrine. But for the present purpose of giving a brief account of the earlier doctrine, we may neglect for the time being the relation between the two, however vital its importance for a just appreciation of the doctrine as a whole. In view, then, of these considerations it is convenient to limit the scope of this essay, and accordingly I have chosen as the title "Swedenborg's Early Doctrine of the Soul."

It is well known to all who are familiar with Swedenborg's scientific career that the constant stimulus and undeviating purpose of his monumental work in physiology

was the determination to get an adequate knowledge of the Soul through an intimate and exhaustive knowledge of its dwelling place and instrument, the body. In pursuit of this object, he familiarized himself with the foremost physiologists of his day, and with the latest results of experimentation; then with marvelous industry, penetration, and intellectual power, he built up a system of physiological and psychological doctrine, amazing in its far-reaching attainments and its completeness. During the ten-year period from 1734 to 1744, after he had completed his work in the field of chemistry and physics, he wrote and in part published under the general title of "Animal Kingdom" a series of volumes which were alone sufficient to give him a unique position in the history of science, sufficient in the eyes of modern experts to establish his fame as the most eminent physiologist of his day and in some respects distinctly in advance of the physiology of our own time. While as a psychologist, we have the judgment of a competent reviewer in the *American Journal of Psychology,* who selected the "Rational Psychology" as the best specimen of Analytical Psychology in the whole field. Such testimony of well-informed and highly trained experts as to his extraordinary achievements in both physiology and psychology is assurance enough to the uninitiated that Swedenborg's early doctrine of the Soul may be thoroughly and comprehensively studied with every prospect of fresh interest and enlightenment.

In a previous address to this body, afterwards published in the *New Philosophy* of July, 1917, I made a general survey of Swedenborg's work in this field, and traced in outline the progress of this early doctrine from its beginning in the "Chemistry" and "Miscellaneous Observations," and even in the "Principia," through the "Economy of the Animal Kingdom" and the other books of this period to the "Rational Psychology." At the close, a preliminary discussion of Swedenborg's psycho-physical doctrine was presented. The full nature of the task of expounding this early doctrine was indicated by the statement that the

"whole doctrine of the Soul as Animal Spirit, and Animal Spirit as the Soul, needs to be worked out in detail with a very complete historical, physiological, and psychological equipment; for at this point Swedenborg comes nearest to current psycho-physical theories, especially the Behavioristic theories." It is with the hope of stimulating such an enterprise that the present essay is undertaken.

Swedenborg's scientific and philosophical interest in the problem of the Soul was first fully aroused by the difficulties he encountered in working out his theory of nature, that is, of the physical world. As is well known, his preliminary investigations and interpretations recorded in the "Chemistry" and in the "Miscellaneous Observations" were followed by the systematic developments of the "Principia." It is evident from the hesitant manner with which he put forward his theories in the former works that he realized the epistemological and metaphysical difficulties he was facing. He was especially embarrassed by the lack of adequate mathematical nomenclature and the deficiencies of the language he had at his command, which was, of course, Mediaeval and Scholastic Latin. In fact he projected, in the end, a *Universal Mathesis, or Mathematical Philosophy of Universals,* a sort of universal logic, anticipating, in idea at least, the later Boulian system of Symbolic Logic—a shorthand device for overcoming the deficiencies of ordinary language, both mathematical and philosophical.

It is one of the surprising things about Swedenborg's advanced achievements that he had such a clear conception of the nature and function of hypothesis in scientific progress. His distrust of theorizing in general, and of his own in particular, apart from verification in experience and by experiment, was quite in line with the present most advanced scientific position. Already in the "Miscellaneous Observations" we find him, in 1720, putting forward a caution in the midst of a tentative statement of his Bullular Hypothesis. His well-chosen and highly significant language is:

> For my own part, I dare not yet advance this bullular hypothesis as true, for it is difficult to strike out any genuine novelty of

undoubted truth regarding invisibles. Doubt must always attach, unless all the data we possess at present and all that may be discovered in the future, coincide mechanically with the hypothesis; or unless an ocean of such particles, large enough to be visible, can be formed, and it can be shown geometrically that they have the same properties as the invisible particles of the same figure. There is still an infinity of data with which we are unacquainted; therefore I submit this opinion as a hypothesis.

This remark is as applicable to present-day science as it was to Swedenborg's time; and students of Swedenborg should learn their lesson from him and try to be as broad-minded, as free from prejudice, as modest, as clear-sighted as he was. Towards the end of the statement of the hypothesis, he pauses to remark and to re-affirm his attitude with genuine scientific modesty in the words:

But as we are treating of invisibles, and as thought and geometry are alone at our service in the investigation, so we will submit our views to the criticism of the learned; and if they can bring forward facts to refute our notions, we shall receive the information in the most grateful spirit.

The next period and stage of theorizing was that of the "Principia." The attempt to work out the Bullular Hypothesis in detail brought Swedenborg face to face with the question of origins, in particular the origin of the physical world. The serious student of Swedenborg's science should keep constantly in mind that almost at the opening of his scientific career he developed his particle theory to quite an advanced stage. He returned from his first travels abroad in 1714, was appointed Assessor in the Royal College of Mines in 1716, established and edited the first scientific magazine, *Dædalus Hyperboreus* in 1716, and continued it to 1718. In the meantime he devoted himself to the superintendence and study of mining operations; and extended his studies systematically by observation, experiment, and advanced theorizing in all branches of science connected with his business, such as geology, chemistry, physics, mathematics, and lastly cosmology. The results of these studies were presented in a series of papers of extraordinary originality and scientific interest, and published

under the title of *Prodromus Principiorum Rerum Naturalium* (A Forecast of the Philosophy of Nature) in 1721. Parts of this work were translated into English and published in 1847 as "Specimens of a Work on the Principles of Natural philosophy, Comprising New Attempts to Explain the Phenomena of Chemistry and Physics by Geometry." One distinctive merit of this work was the new and systematic application of geometry to the study and exposition of Chemistry and Physics.

Already, then, about 1720, we find Swedenborg projecting a cosmogony; and in the early part of the work above mentioned he presented in complete outline his particle theory of matter and of bodies, which he afterwards elaborated with systematic thoroughness in the "Principias." The early and provisional sketch is summarized in Part IX (see *Chemistry,* p. 16) on the Theory of Water. The paragraph opens with this succinct statement:

> We think that the particles of water belong to the sixth kind of hard particles. According to our *Principles,* . . . where, after the demonstration in the preceding articles, it may be seen: 1. that the particle of water is round, 2. that on its surface there are crustals of the fifth kind, 3. that again on their surface there are crustals of the fourth kind, and so on to the first kind, and at length to mathematical points, or to atoms composed of points.

Here we come to the difficulty of conceiving the first natural point, or that body to which we are led in the final analysis of the bodies of our ordinary experience, and with which we must begin in following the process of nature in building up the physical world. The two "Principias" are systematic attempts to solve this problem and work out its presuppositions, the one preliminary, the second final. The difficulties encountered in his attempts to solve this problem led Swedenborg to an investigation of the *nature of knowledge* and *the nature of the Soul.* This is impressively foreshadowed in the first paragraph of the "Minor Principia," which sketches "A Philosophical Theory of the Origin of Natural Things." The first and preliminary consideration presented in approaching the problem of the origin of the

physical world is the question, *what kind of knowledge* do we actually have, or can we attain, of the physical world. He submits the alternative of either a resort to occult qualities, or to the presupposition that this world is through and through mechanical; the latter alternative is adopted and argued on the basis of the principle that nature acts in the same way in leasts as in greatests, and therefore it is assumed that the invisible bodies are mechanical in the same sense that the visible bodies of which they are the constituents are mechanical. In other words, the question is "whether the mind ought to be content with occult qualities, or with those that are placed, as it were, in the light of geometry," and if "there is nothing in nature that is not geometrical, then the origin of nature and geometry must be acknowledged to be the same." Here, then, is the position at which Swedenborg arrived in his strenuous effort to think out the problem of origins to the farthest limits of thought, and it is most interesting to follow closely his struggle to get clearness and finality. He saw that in one view the origin of geometry is the point; for the line can be thought of as made up of points, the plane, of lines, and the solid, of planes, but the origin of the point itself presented a problem of still higher order and difficulty. He saw that the point which he took to be the common origin of geometry and of nature could not be thought of as self-originating, and he tried to get a clear conception of that which *precedes* the point. This effort led in two directions, the one psychological, the other metaphysical. In the psychological direction, it led to the fact that the point is in one aspect a conception, and therefore has its origin in the mind; in the metaphysical direction it led to the attempt to conceive that form of reality which preceded the point and furnished the *conditions* for its origin. In both these directions, Swedenborg proceeds with exquisite deliberation. The point, considered geometrically, though the origin of geometry, lies itself outside the body of geometry, antecedent to the geometrical relations established by means of it. The situation is highly involved, and it is

very difficult to put it in a concise statement. Swedenborg puts it as follows:

> In geometry, the mathematical point is the primary entity. . . . And thus geometry takes its rise from a formless and imponderable point as if from something unknown. Geometry can describe the nature of the point only obscurely by means of words. It cannot be said at all to have substantiality, since it gives *birth* to the line, the area, and by manifold motion, a solid. . . . Geometry, however, is not in fault, since the primary entity is hardly capable of being defined except by bare words*; it cannot be visualized.

This is another way of saying that the point has no dimensions, it is "formless and imponderable"; and is, therefore, a presupposition of geometry rather than one of its constituents, for geometry is properly and strictly concerned with dimensional relations; and so, geometry itself is *from* something antecedent to and unknown to geometry, unknown in the sense that it cannot be defined in geometrical terms, in terms of dimensional relations. The point cannot be said to have substantiality, for it precedes and gives birth to the substantials, the line, the plane, and the solid; considered objectively, these are the substantials of geometry. A distinction was here evidently hovering in Swedenborg's mind which he recognized but did not make explicit. It is one of the many cases where his thought went beyond the ideas and the terms of his day; and as he proceeds he becomes more and more conscious of this. In the present case he tried to overcome this difficulty and to make the distinction involved clear by saying that the point is unknown to geometry, and yet is the origin of geometry. His own way of saying this is:

> Geometry can describe the nature of the point only obscurely by means of words. . . . Geometry, however, is not in fault, since the primary entity is hardly capable of being defined except by bare words; it cannot be visualized.

The distinction here marked is that between what can be

*I.e., by abstract terms, in other words, by abstract conceptions.

conceived and what can be visualized. Geometry objectively considered is a system of visualized relations, such as lines, planes, and solids, but subjectively geometry is a system of conceptions; in other words, a body of knowledge, knowledge of conceptual relations. The distinction between geometry as a body of visualized relations and geometry as a conceptual system hovers in the background of Swedenborg's discussion here; and it marks the transition in thought to the next step in advance taken in the "Principia," and furthermore it forces an entrance to the doctrine of knowledge there presented.

In the metaphysical direction, the nature of the point is still more complicated. Here the mathematical point, which is the origin of geometry, must be identified with the physical point, which is the origin of material bodies. This itself presents a stubborn difficulty; but when we undertake seriously to question the *origin* of the physical point, we come face to face with one of the standing problems of metaphysics. We find ourselves in front of a blank wall beyond which there is, physically speaking, an absolute void. For when we try to think back of the material point we pass to the realm of the immaterial, where in terms of physical entities there is nothing. This situation raises the question, what is the nature of our knowledge of that which precedes the point and furnishes the conditions of its origin? We have here obviously the problem of creation, especially the creation of the world of nature. It is important for us to see how fully Swedenborg appreciated the problem that confronted him, and how thoroughly he worked his way through it. Let us therefore turn to his statement on pp. 3-4, "Minor Principia." He says:

> If we wish to think of the nature of the world before its existence or creation, when as yet there was no matter, nor even the point, . . . then we must conceive of it as being absolutely empty, or that in place of the world there was a kind of immense void in which nothing whatever existed which would seem capable of giving rise to matter. . . . Consequently, our philosophy or reasoning concerning the beginning of things ought to go still further back, and consider whether in that absolute void some-

thing may not be comprehended that could give origin or birth to some entity from which the line, the surface, and the solid might be produced.

This comes very near saying that empty space is the condition for the origin of the point. But, of course, he saw that empty space could not be the origin of anything; he therefore looked for the origin of the point in that which is geometrically and physically indefinable, and that something he undertook to describe as infinite and as motion. Obviously the infinite is indefinable in mere space terms, that is in terms of absolute void. On the other hand, ever since Heraclitus, the human mind has tried to see in motion the ultimate physical reality, and to think of motion as antecedent to matter, or body. Bergson may be said to be the next successor of Heraclitus, and is now the protagonist of this view. Furthermore, the outcome of modern physical analysis tends to the position that motion precedes matter, and is the origin of the ultimate particles of matter; in other words, that the ultimate entities of the physical world are centers of force. This is in substantial agreement with the view that Swedenborg is here trying to make clear.

But let us turn to Swedenborg's own statement of the case; his words need to be taken seriously and pondered throughout. We quote in part:

If a kind of void be granted in which nothing existed that could move in a material and geometrical sense, much less produce anything, then it must be entirely infinite, and have existed before geometry; this was primitive nature which obeyed no geometrical laws, such as are known to us, . . . there is nothing here except what is infinite and beyond our comprehension. Nor does the matter seem capable of being expressed in any other way than this, that the beginning of regular and geometrical nature was an immense void, and that the primary origin was only infinite motion in an infinitely small point. But in using such an expression we seem to be trifling with words, since we cannot form a conception of infinite motion apart from something moving or moved, nor of such motion in an infinitely small point where there is no place; so that two infinites are here supposed: in motion, the infinite of velocity; and in place, the infinite of smallness. And because such infinity cannot be apprehended geometrically, we must, conse-

quently, all things considered, have recourse to an infinite of a certain kind; and we must recognize *Natura naturans* (self-active Nature), or a Supreme Will and Prime Mover, who is without any geometrical attribute or quality and who alone is greatest and least infinite motion, and who by his own infinite motion in an infinitely small place gives the point its origin, and from this point geometry takes its beginning and the first laws of its order, according to whose rules the whole of nature is then directed.

This lands us in the midst of the opening discussions of the "Principia." It brings us face to face with the critical situation in the general theory of creation, the transition in thought from the Creator to the created, from the Infinite to the finite. As we have seen, Swedenborg here begins to appreciate the fact that he must first, at least in a preliminary way, deal with the problem of knowledge, before undertaking to put his theory of creation in final shape. The question is, therefore, what knowledge of this transition are we capable of attaining? Or, in particular, how can we conceive the origin of the point? And, furthermore, what is the nature of our knowledge of the physical world and how is such knowledge possible? This, we observe, is just the antithesis of Kant's famous question, how is knowledge *à priori* possible; and it shows a deeper insight into the problem of knowledge than Kant had.

Swedenborg's analysis of the nature of bodies, geometrical and physical, led him to the conception of the first natural point. The course of this analysis is similar to that of Early Greek Philosophy, which had for its triumphant outcome the atomic theory. This theory lies at the basis of all materialistic thinking about the origin and nature of the world; it is the historical origin of the particle theory of matter. Swedenborg's advance here beyond the atomic theory, or any particle theory, was his refusal to take any form or kind of material particle as either uncreated or as self-originating. He saw, as Zeno's criticisms really showed, that the atomic theory was based upon an arbitrary limitation of the divisibility of matter, and that the legitimate outcome of any particle theory is infinite divisibility, in other words, a vicious indefinite regress. But he took

the futility of infinite division as a ground for asserting that the finite presupposes the infinite and that the material point is not self-originating, that it had an origin other than itself. And yet, the methods of differential and integral calculus suggested to him a way of passing in thought from an infinitely small to a finite quantity. There are three critical stages, or transitions, in this discussion; and three crucial terms are introduced. First, we have the transition from the thought of the physical universe to the thought of an immense void; next, the transition from the void to the infinite; then, from the thought of *something* infinite to the thought of a certain kind of infinite, namely, infinite motion. So far he keeps within the bounds of nature, but nature taken in the enlarged sense, including both existence and origin.

First, we must examine the transition from the thought of the physical world to the conception of an immense void. The idea of an original void seems to be one of those primitive conceptions with which the human mind begins cosmological speculation. Classical instances are, the void of Genesis, the chaos of Hesiod, and the void and formless infinite of Milton. We gather from these instances that it is natural to the human mind to think of an immense void as preceding the actual existence of the world; the void itself is taken as original. Swedenborg makes the thought articulate, and takes a step in advance by defining the nature of the void and giving it a positive character. Let us try to follow closely the course of his thought. He says:

> If we wish to consider what the world was before its existence, or creation, when as yet there was no such thing as matter, not even a point, whose motion or flow could beget a line or a solid, then we may conceive it not otherwise than that which was in the highest degree empty; or think that, in the place of the world, there was a kind of immense void, in which there was not even the least thing which might seem to give us the origin of matter.

In other words, we have the alternative of thinking of

the world as having no beginning whatever, or thinking of it as having its beginning *in* something or *from* something which preceded it. There are at least two compelling reasons for taking the second alternative: the principle of infinite divisibility makes the first alternative futile, and so untenable; in the second place, there is in fact a kind of existence other than matter, namely spiritual, and this in thought, at least, precedes matter. These two considerations seem to have been presupposed in Swedenborg's thought; and therefore he adopted at once the latter of the alternatives without discussion, and went on to define the something which preceded nature as its origin. He described it as a kind of immense void, that is, it was completely void of all material existence. Here we come to the first of our critical transitions, that from the world of bodies to the void. We almost inevitably take this "immense void" as empty space. But we must remind ourselves that Swedenborg very positively and consistently denied that there was any such thing as empty space in reality, and he is careful to use here the significant expression "a *certain kind* of immense void." The special and critical significance of this qualification is that it takes us beyond the interpretation of the void as mere empty space to a realm of positive and efficient character. This then is the transition in thought, here proposed, from the world of material bodies to an immeasurable kind of existence, void of, other than, material existence. The transition rests upon the demand for an origin of the material world, in particular the origin of the material point, and upon the implicit denial of the reality of empty space.

Consequently, our philosophy or reasonings about the beginnings of things ought to go still further back and consider whether *in* this supreme void something may not be understood which could serve as the origin of the kind of entity from which the line, the surface, and the solid could be produced.

Here we approach the transition from the void to the infinite, and the difficulties of language still beset us. The void has just been described as that in which nothing could

move in the material and geometrical sense, still less produce any thing geometrical or material. It would be, therefore, not merely geometrically but for the moment conceptually indefinable, that is, "entirely infinite." The word infinite stands for one of the most puzzling conceptions in the history of thought. It began, probably, with the idea of chaos and void. Certainly in Early Greek Philosophy, it began with Anaximander's idea of "The Boundless," meaning that nature is a boundless body. Aristotle both clarified and complicated the conception, that is, he analysed it, cleared up its obscurities and ambiguities; and showed its complexities. Swedenborg seems to have appropriated Aristotle's conception of the infinite as that which is not of the kind to be measured geometrically, and also as that which has a positive character with the attribute of infinity. In other words, he passed from that which is void of matter, and so indefinable in terms of matter, to that which, to use Spinoza's expression, is infinite in its own kind. This latter he described as altogether infinite. His next step was to give positive character to this infinite, and to state what it is that is infinite. This is the transition to infinite motion.

The nature of motion has been a constant puzzle to human thought. Scientific analysis seems to tend inevitably to the conception of motion as the precondition of matter. Even the atomic theory had to endow the atom with the utterly foreign character of motion. Common knowledge vacillates between the conception of motion as a universal having real and independent existence, and as a property of bodies. In other words, we ordinarily think of motion as the motion of some body, but we also just as habitually think of it apart from bodies and as acting upon bodies. Swedenborg's treatment of motion tends to emphasize its independence; at the same time he recognizes the common view that motion is the motion of some body or other. That is, he makes a characteristic distinction between what may be called mechanical motion and the motion which mechanics presupposes. He naturally, therefore, passed in thought

from the mechanical world, the physical world, to the realm of pure motion, motion apart from and antecedent to the world of bodies. We see, then, that when Swedenborg looked beyond the physical world for its origin he saw two facts, the fact of the infinite, and the fact of motion. Both of these were for him implied by the nature of the physical world, when considered as to its origin. The transition from the infinite to motion is made by identifying them in the subject-predicate relation; the special kind of infinite here demanded is the infinite of velocity, and the kind of motion demanded is the motion of the infinite. Thus Swedenborg seems to pass directly from the physical world to infinite motion as its primary origin, whereas he really passes from the idea of the infinite in general through the idea of a special kind of infinite to infinite motion.

Having cleared away some of the difficulties of the transitions by pointing to the conceptual-background and motives, and by interpreting the terms in accordance with the demands of the situation, we have now to see how Swedenborg conceives the reality of infinite motion where there is nothing moving or moved, and especially infinite motion in an infinitely small point where as yet there is no place. His first step, as we have seen, was to put this infinite in a realm other in kind from that of geometry; then he conceived it as what the scholastics called *Natura naturans*, self-active nature; and finally, he referred this to a Supreme Will and Prime Mover. Here, of course, we are on the ground of Aristotelianism, in the theory that all movement implies an unmoved mover. Swedenborg naturally identified the Supreme Will and Prime Mover with God, all-active, all-powerful, omnipresent, the same in greatest and in leasts. In fact, God was the presupposition of his thought from the beginning; he made no pretence of arguing from nature to God, but he did think and undertook to show that the origin of the physical world must be sought in the nature of God, especially in His infinity and in His activity. God as the creator was presupposed at the outset, and the task was to follow the process of creation.

The process is summed up in the statement that we must in any case acknowledge God, who is without any geometrical attribute or quality, who is alone greatest and least infinite motion and who by His own infinite motion in an infinitely small place gives origin to the point from which geometry has its beginning and the first laws of its order, according to whose rules the whole of nature is then directed. In short, the conception of God's activity as infinite, and as the same in greatest and in leasts furnished the formula "infinite motion in an infinitely small point." We note with regret that the translation here is faulty throughout; the word space is used to translate *punctum* and *locus* instead of point and place. The idea of space does not enter Swedenborg's discussion and is entirely foreign to the course of his thought. Swedenborg appreciated fully the difficulties under which the discussion labored both as to terms and as to ideas, and he realized that the expression "infinite motion in an infinitely small place" was mechanically absurd and inconceivable; but he stoutly insisted, and argued acutely and consistently, that some kind of motion was implied in the very nature of the case. In other words, the origin of the physical world is inconceivable apart from the idea of a pre-existent motion. His argument is merely sketched here in the first section of the "Minor Principia" but it is elaborately developed in the "Principia" proper. It is, however, not the purpose of this paper to reproduce or to expound this argument, but only to point out its connection with the doctrine of the Soul which grew out of the philosophy involved in it, and especially the theory of knowledge to which it led.

The "Principia" opens with two discussions of the utmost importance to every serious student of Swedenborg's works, and it is one of the most surprising things in the history of attempts to read his scientific works that no one has given serious attention to these discussions.

The first deals with the nature of knowledge, or as Swedenborg calls it, the True Philosophy, and also with the ideal wise man, the True Philosopher; the second takes up

the discussion of the "Minor Principia," and deals more at length with the First Natural Point, that is, with "infinite motion in an infinitely small point" and carries the particle theory to completeness. With the latter discussion we are not now concerned, but with the former we enter upon our proper task.

The opening sentence of the first chapter is as follows:

> If there is a proper connection between the mind and the organs of its senses, or in other words, if man is truly rational, he continually aspires after wisdom.

In this sentence we have a condensed statement of Swedenborg's psychology at this period; it is likewise a forecast of his theory of knowledge. The truly rational man according to this ideal is one whose Soul is properly connected with the senses by the rational mind. In this view, man is a threefold organism of Soul, mind, and body. The mind itself has a twofold aspect, or a twofold constitution, the rational mind and the animal mind, in Latin the *mens* and the *animus*. The peculiar mark and essential characteristic of man is the desire for wisdom, and this desire is formed and directed by the Soul. The Soul seeks through the senses the wisdom of Nature, but it is through its higher faculties, the two minds, that it penetrates to the inmosts of Nature, to the realm of the invisibles and the simple elementary particles. It is this knowledge of Nature that Swedenborg here calls "philosophy," and the means of acquiring this knowledge he sums up as Experience, Geometry, and the Faculty of Reasoning.

The connection between the Soul and the body is the special theme of Swedenborg's early doctrine, and the discussion, very completely outlined here in the introductory chapter of the "Principia," is a striking anticipation of his whole philosophy of man and his environmental universe. The connection is established by the fact that there is in the sense-mind, the *animus,* a desire to know the external world. This desire is the presence of the Soul in the senses, and is really the desire of the Soul operating in and through the senses. Nevertheless, there is a certain degree of inde-

pendence between the senses and the Soul, such that while the senses exercise perception from the Soul, the Soul on the other hand exercises its perception from the senses. The situation is well summed up by Swedenborg as follows:

> The Soul wishes to be instructed by the senses, and to be always perceiving something by means of them as if by what is other than itself; while the senses in their turn desire to exercise their perception from the Soul, to which they present their several objects; and thus both act and contribute to the same common task, and make for the same end, that the man be wise. For this purpose also the Soul is connected with the body by a continuous process, and Reason is added to the senses; thus it is a mark and characteristic of man to wish to be wise. If, however, one does not struggle for and aim to gain a wisdom above and beyond the senses, he is not truly rational, nor is there a due connection of his senses with his Soul. (P. 1.)

Here we observe that the link between the Soul and the bodily senses is Reason, the perception of relations. This perception of relations, the rational mind, is also, as well as sensation, a function of the Soul; and as such is a second intermediary between Soul and body. We have now four terms: the Soul (*anima*), the rational mind (*mens*), the sense mind (*animus*), the body (*corpus*). It is one of the difficulties of Swedenborg's treatment that scholastic Latin and scholastic thought, following Aristotle, represented these several functions as separate, as well as distinct, faculties; in fact, as more or less independent entities. This language and this way of thinking adds very much to the difficulties of treating the mutual relations of Soul and body intelligibly, and it makes the reading of Swedenborg uncertain as well as difficult. In the case before us, we have four terms, four faculties, which have mutual relations with each other; the Soul is connected with the rational mind; the rational mind, with the sense mind; and the sense mind, with the body. These connections themselves involve intermediaries, just as the connection between Soul and body involved one intermediary and then another. And so we get another series of faculties, perception, imagination, con-

ception, thought, intuition, which further complicate the relations.

Now, according to Swedenborg, all this body of faculties comes into operation in the pursuit of wisdom; and wisdom here means the wisdom of nature and its three kingdoms, the mineral, the vegetable, and the animal. But beyond these, as the background, or the source from which they proceed, is the elemental kingdom, the kingdom of the elements, air, ether, and others; and the world of the ultimate particles of which the elements are constituted. The deeper wisdom of nature, then, a truly philosophical knowledge of nature, is the knowledge of the mechanism of the elements, and especially the knowledge of the invisible world of particles. This invisible realm—invisible of course to the naked eye, but visible to the eye of the mind when supplied with suitable apparatus—was for Swedenborg the real world of nature, and the desire for a knowledge of nature led back to and was completely satisfied only by a fully developed science of this invisible kingdom. In his own pursuit of this knowledge, he was keenly aware that he was entering an unexplored territory, and that his only guides were experience, geometry, and the light of reason. But, here too, he faced with open eyes what he called the thick darkness of elemental nature, as well as the densest ignorance as to the intimate workings of the human mind. It was the nature of knowledge itself and the possibility of attaining the kind of knowledge he was in pursuit of that made him pause and try to penetrate the secrets of the Soul's operations in the rational mind and through it in the senses.

This was Swedenborg's starting point in his pursuit of a more thoroughgoing knowledge of the Soul. He turned aside for the moment to work out his purpose to explore the kingdom of nature in its furthest recesses, in its invisibles and its beginnings. But after this excursion into the depths of nature, he returned to the pursuit of the Soul with an all the more determined purpose and with a zeal which enveloped his whole being, and directed all his scientific and philosophical energies. We see then that Swedenborg here

came to a parting of the ways: the one led to the unutterably tangled web of nature's inner structure; the other led up along the ladder of knowledge from the level of the senses to the highest intuitions of the Soul. But at this stage he persistently held to the view that these two paths were somehow intimately connected; and he strove with all his might to penetrate the mystery of that connection. It is his special thesis at this point that this connection, having been distorted by the Fall, needs to be re-established by means of experience, geometry, and the exercise of reason; by these means, the path from the sense-organs to the Soul is remade.

By observation and experiment, by the use of our senses, we acquire a knowledge of the facts of the world of nature; in this way the body of scientific fact has accumulated through the ages, and Swedenborg thought that the time had come to make use of this store for deeper investigation into the operations of nature. By such exercise, training, and development of the sense-organs and the sense mind experience is acquired; thus were opened and prepared the lower levels of the path to the Soul.

But such experience is only preliminary. With the senses alone, we cannot penetrate the realm of the invisibles. We must pass from the realm of sense objects to the realm of the finer mechanics, to the mechanics of invisible particles. Here we come to the simple universal properties of bodies, namely, figure, size, motion, direction, proportion, arrangement, behavior, etc. The fit instrument for dealing with these properties, which are in the last analysis position and change of position, is geometry; geometry, then, is the appropriate means for the further advance of the knowledge of nature.

Experience alone, knowledge acquired merely by the exercise of the senses, does not give us wisdom, especially that deeper wisdom of nature; for wisdom is what the Soul seeks, a knowledge of first principles and causes, according to Aristotle. But the pathway from the senses to the Soul leads through the rational mind. Even in mechanics and geometry a highly developed faculty of perceiving relations comes into play; the mechanics and geometry of invisible

particles involve elaborate conceptual systems with a corresponding web of abstract relations. The perception of these geometrical and mechanical relations is in part the function of the rational mind, but it is a higher function of the rational mind to perceive the relations of means to end, of principles to the particulars developed from them, of causes to effects. This body of rational activity completes the pathway to the Soul, and is the indispensable, omnipresent, and most exalted means of acquiring wisdom. It is the Soul itself, however, that perceives directly the ends, principles, and causes: and, indeed, constitutes them.

This, then, is the ladder by which knowledge ascends from level to level of the Soul's operations; it is also the ladder by which the Soul descends from its intuition of ends to the bodily senses. It was characteristic of Swedenborg's view that the order of nature presented a corresponding ladder, extending from the First Natural Point and the First Finite through successive composition and recomposition down to the "elements" and to the bodies of animals, plants, and rocks, bodies perceived by our unaided senses. The constitution of man repeats this order of nature, and there is a correlation, and a certain degree of consubstantiality, of the elements in nature and those in man's psychophysical constitution.

It is this correlation, and identity of substance, which furnishes the basis, at this stage, of Swedenborg's theory of knowledge. In a word, man by virtue of his constitution is participant of nature in such a way that all the activities of nature, especially of elemental nature, are transmitted through his organism to his Soul. The illustration which Swedenborg himself uses is the spider's web. The web is so constructed that the spider at the center can feel and locate every touch anywhere throughout the web; so the Soul, when its connection with the body is fully established by due exercise and training of the intermediary organs and functions, is at once and spontaneously aware of everything that happens in the world of nature from its inmosts to its outmosts.

This then is the wisdom which the Soul seeks, and these are the means by which the wisdom is acquired. The events are throughout mechanical events, and the means of transmission are mechanical processes, which have their basis and origin in the mechanical world of invisible particles. The bodies of nature and the organs of man's psychophysical system are ultimately reducible to exceedingly minute particles, and it is the kinship, correlation, and coadaptation of these two systems of particles that makes knowledge possible, which enables the Soul to receive messages from the remotest interiors of nature's processes. This theory of the parallel constitution of man and nature, and the consequent theory of knowledge is the chief burden of this first chapter of the "Principia," and explains why Swedenborg goes to such length to discuss the means by which the wisdom of nature is acquired; and it furnishes us the key to that most significant contrast, between perverted man and man in his integrity, with which this chapter closes. Man by the abuse of freedom and the consequent abuse of all his faculties so disrupted the orderly connection between the higher and lower functions of his organism, that there is no longer an unimpeded transmission of nature's movements through the senses and the two minds to the Soul. This broken connection has to be re-established by the education acquired through the use of experience, geometry, and faculty of reasoning. Through these means, man is restored to his state of integrity; and, as when fresh from the hands of his creator, his wisdom of nature is then spontaneous and complete. To quote:

> In this man, we may conceive to have existed such a complete contiguity throughout the parts of his system, that every motion proceeding with a free course from his grosser parts or principles could arrive, through an uninterrupted connection, at his most subtile active substance, there being nothing in the way to cause the least obstruction.

Here we have another of those extraordinary anticipations of modern scientific theory and investigation which are so frequent in Swedenborg's works.

The following quotations read like a page from the latest and most advanced treatise on Biology. In short they set forth the theory that two forces, the forces of nature from without and the operation of the Soul from within, meet and co-operate in the formation of man's psycho-physical system. For example, the impinging ether waves co-operated in the formation of the eye; the air waves, in the formation of the organ of hearing; the effluvia carried in the atmosphere, in the formation of the mechanism of smell. Here is what he has to say about such formation:

When, therefore, the most subtile active principle of man, by the Providence of God, clothed itself with a body, and added by degrees parts upon parts, all the motions of the most subtile elements [from the outside] which were present would necessarily move that most yielding and tender substance, and would gradually impress themselves and their own mechanism upon it; so also would the motions in even the grosser elements, such as the air; for the air, . . . continually acting upon the same substance, would form something similar to itself, and by its constant motion cause itself to be received within, along with the rest. . . . In a word, during the growth of these very tender moving and living parts, every continuously present motion would of necessity leave vestiges of itself, and consequently form naturally a mechanism of its own; so that it would be received in the further stages just as in the tender substances. The man thus formed, in whom all the parts conspired to receive the motions of all the elements, and to convey them successively when received, through a contiguous medium, to the most subtile active principle, must be deemed the most perfect and the first of all men, being one in whom the connection of ends and means is continuous. Such a most perfect material and active being would in a short time acquire by the aid of the senses alone all the philosophy and experimental science natural to him; for whatever could present itself to his senses would flow immediately by connection and contiguity to his most simple and active first principle. . . .

As, therefore, the whole man was constructed according to the motions of the elements, and those motions were capable of arriving without interruption through such a contiguous and tense medium at the most tubtile active principle; what conclusion can we draw but that such a man must have enjoyed the most complete, perfect, and distinct faculty of reasoning; that all the mundane system or the motions of the elements must have been familiar to him after a little contemplation and custom; that every

relation of their motions, being impressed upon all his organs as it were naturally and from his tender infancy, would be felt with perfect regularity from his external parts to his Soul; and that the Soul, being furnished with such a body, would naturally be so well acquainted with geometry, mechanics, and the mundane system, as to be able to instruct herself without a master from the simple contemplation of the phenomena of nature and the objects of sense. Such a man would be capable of taking his station as it were at the center; and surveying from thence the whole circumference of his system at a glance, he would be able to make himself acquainted with things present, past, and future, from a knowledge of their causes and their given or supposed contingents.

This passage is a fine specimen of Swedenborg's generalizing interest and power; it also reminds us of what the biologists say about the effect of light falling upon a sensitive spot of a protoplasmic mass in forming the eye. So far, we have physical and physiological mechanism, but here and there throughout the discussion we come to that inevitable borderland between mechanism and consciousness. It seems often that Swedenborg for considerable stretches does in effort as well as in fact identify knowledge and mechanism; and when he speaks of the Soul by preference as that most subtile active first principle, he is evidently trying to conceive the Soul itself as a mechanism; and he seems at this stage to have been so given to this view that after completing the "Principia" and his studies in natural philosophy he came back to the problem and wrote the book on "The Infinite" containing the essay on the "Mechanism of the Operation of Soul and Body," where he made a concentrated and systematic effort to interpret this operation on mechanical principles, and to treat the Soul as a mechanism.

We have seen that, in approaching the actual working out of his theory of the physical world, Swedenborg encountered two philosophical problems of the very first importance, the nexus between the infinite and the finite, and the problem of knowledge. In the work on the Infinite, he returned to the attack on both of these problems. The problem of knowledge involved directly the relation between

the Soul and body. This raised the question as to the nature of the Soul, and in this essay Swedenborg made an elaborate attempt to answer this question by means of a knowledge of the mechanism by which the Soul operates in the body. But the result was unsatisfactory, and he came to the conclusion with genuine scientific and intellectual self-possession that he must investigate more thoroughly the complete mechanism of the body. The conclusion is stated in the following words:

> We have no reason to despair of arriving at a knowledge of the Soul, ... if the mind . . . examines all the facts with which experience supplies it; that is to say, the anatomy of the human body, of all its parts and their parts, and of all the organs existing both in the brain and in the body throughout; of all the organs of the external senses; all the modes and faculties that can be known or distinguished whether in imagination, memory, perception, or will; also the varieties and differences of all, arising from affections and other causes the most diverse; with many other subjects which require to be thoroughly scrutinized and compared in the most special manner. By these means we shall at last be enabled to arrive at sure conclusions respecting the true *geometry* and *mechanism* of this most perfect entity. And if it pleases God to accord me life and leisure, it is my intention to show in detail at what stage of the enquiry I have myself arrived. At present, I may observe in general that I do not think it prudent to make any affirmative or positive declaration on the subject.

This then is the result of Swedenborg's efforts to reach a knowledge of the Soul at this stage. His intention to pursue the quest further was carried out in the studies which produced those monumental volumes on the animal kingdom, especially in the chapter on the Soul in the "Economy of the Animal Kingdom" and in the "Rational Psychology." But these studies and results belong to the middle period, in which he was being prepared for that doctrine of the Soul, based upon his actual acquaintance with Souls in the spiritual world.

In the meantime, we must not fail to notice that Swedenborg, in spite of his prepossession with the mechanical ideal, does as a matter of fact pause at one point to express very

deliberately his appreciation of the contrast between mechanism and consciousness, and to assert positively and definitely that there are things in the world "which are not mechanical, nor even geometrical"; and he goes on to specify at least four, namely, the Infinite, the intelligent principle, Providence, and Love. What he says here about intelligence is especially pertinent to this discussion. He says in substance, that we may know the complete mechanism of the bodily organs; the eye, for example, and the nerve tract and the brain center, and all the changes that occur when the motion of the ether is transmitted to and is received by that most subtile active principle which is the Soul; and that it does not give its response until choice has determined its action in accordance with the will; we also see every motion and mode of the Soul performed mechanically in the body; but what that intelligence itself is which is in the Soul, which knows and is able to determine, to choose, and to let one thing pass out into act and not another, we obviously do not know. For it does not consist merely in the relation and reaction of motion proceeding from grosser through more subtile mediums to that nest of active principles where perception takes place. There are, then, qualities in the Soul which are very remote from mechanical apprehension. Since, now, the intelligence in the Soul is not mechanical, but only the mode in which the Soul operates, the question is what is the nature of that in the Soul which is not mechanical. In other words what is its rational and intelligent principle? First, we must say that it does not consist in knowing the many objects of the senses, nor the figures and spaces of geometry and their relations; for this is mechanics. But the rational principle does consist in knowing how to arrange the facts of the world in such order and connection as to bring to light their *analogy*. A higher rationality derived from this draws from the analogy so established a third or fourth level of truth before unknown. A still higher rationality consists in perceiving the relations of means to the end in view. In short the principle of rationality in the Soul is the power

of continual analysis of the objects of knowledge, or as he says "the continual analysis of those things which similarly inhere scientifically in its organs."

We have here as the deepest insight of this period, the characteristic distinction between rational intelligence, the Soul, and the body. The special problem and puzzle of Swedenborg's doctrine of the Soul, as the discussion is continued in the "Economy of the Animal Kingdom" and the "Rational Psychology," is to make and to maintain the distinction between intelligence and the Soul. It must be said that, for this early doctrine, the Soul, as intermediate between intelligence and the body, occupies an equivocal position with respect to mechanism on the one hand and consciousness on the other. In this position and function, the Soul is often represented as knowing, but more often as receiving and reacting to the incoming motions through the organs of the body from the elements of the outer world of nature. To speak in the language of present-day psycho-physics, it is the return station of the "Reflex Arc," in terms of which modern behaviorists interpret the whole body of man's activities. It is this insight into and anticipation of the function of the reflex arc that constitute Swedenborg's early doctrine of the Soul one of the distinct and most significant epochs in the history of psycho-physics. Swedenborg, however, was as far as possible from being a mere behaviorist. In spite of much language that coincides with behavioristic usage, the distinction which he made and endeavored to maintain between the Soul as returning station of the reflex arc, and the Soul as intelligence, lifted his mind clearly above physiological series and operations into the field of consciousness. The distinction grew more and more pronounced throughout the later stage of the doctrine, that of the "Economy of the Animal Kingdom" and the "Rational Psychology." It is, nevertheless, a matter of constant importance that the close reader should appreciate the persistent difficulty Swedenborg had in maintaining this distinction both in language and in thought; in fact it is the main problem of the student of this doctrine

throughout all its stages to follow, to bring to light, and to interpret, just these difficulties. And one purpose of this address is to direct attention to this problem and to stimulate others to undertake the task more exhaustively and more systematically.

It will be seen from the above discussion that this early doctrine culminates in the theory of knowledge which is exemplified by the picture of man in his integrity. And this vision Swedenborg preserved to the end.

LEWIS F. HITE.

EDITORIAL DEPARTMENT

THE NEW-CHURCH POINT OF VIEW

It seems to be increasingly difficult to attain and to maintain the New-Church point of view, the point of view of a consistent and highly developed life in the full light of the doctrines of the New Jerusalem.

The reasons for this are to be found, in general, in the naturalism and worldliness of the age. Never in the history of the world has naturalism been so prevalent and so strongly fortified, nor has worldliness been so attractive and seductive. Our life—occupations and pleasures, vices and virtues, institutions and conduct—has been immensely socialized; and the opportunities for exploiting individuals and groups of individuals are endlessly multiplied. We live in a boundless atmosphere of socialized thinking, ideas, and sentiments, in which we are heedlessly driven in the social currents to complexity and vagueness, or to selfishness and worldliness. In these conditions, religion, morals, and even intellectual integrity are constantly threatened with dissolution, or made ever more difficult of clear and positive realization. Humanitarianism is substituted for religion, morality is identified with existing social habits, the intellect is beclouded with a rarefied universalism. But, of course, this ever-widening socialization furnishes at the same time opportunities for the enlargement of genuine religious and moral life. We are by nature and purpose members of a social organism, and all our highest endowments and attainments must find expression and exercise directly or indirectly in social conduct. The difficulty is to attain and preserve commanding views and a firm grasp of principles. We

are constantly subjected to seductive phrases and unenlightened leadership. Special interests and personal ambitions parade in public livery; our humane and patriotic sentiments are exploited by verbalism and by adroit appeals for the public welfare. The language of religion and morality is perverted and degraded in the service of self-interest and worldly satisfaction. We cannot trust appearances or professions; we must weigh all men and all things in the light of eternal and all-embracing principles; these are the fundamental principles of religion and morality. Such principles are vaporized and devitalized in the confusion, obscurity, and disloyalty which infest much of the popular thought of the day. Our prophets speak the language of a self-complaisant and self-assured naturalism, not the language of an enlightened spiritualism. They exploit the God-Idea 'which the developing man has created,' but they have scant respect for the God who has revealed Himself in His Word. They talk glibly and in superior tones of the tribal God whom the Jewish race depicted in their Scriptures, and they are eager to point out how vastly superior is the God the modern mind presents. They patronize and exploit Jesus Christ as a man who was in some particulars far in advance of His age, but they take little interest in what He says of Himself. In short, our modern prophets pride themselves as the makers of both God and the Bible. We should not allow ourselves to be too much impressed by the abundance of the inspired speech and effort of the day. It is easy to select admirable examples of both; the teaching and work of some members of the Salvation Army are splendid examples. In the pulpit, on the forum, in the press, we find brilliant outbursts of inspiration. We must bear in mind, however, that inspiration is not peculiar to any age or stage of mankind. Not to mention the Hebrew prophets, we find in Homer, Plato, Augustine, and so on indefinitely, inspiration of a very high order. Inspiration is a universal endowment of man; it varies with the man and with the age, and depends on God's existence and His relation to man. We need, therefore, another standard than inspiration, or the mere fact of God's presence and operation in man, when we are seeking enlightenment in the pursuit of a higher and distinctive spiri-

tual life; and we need to be critically selective of men and means in our efforts to rise to higher spiritual levels. We cannot safely yield to the persuasiveness of popular orators and authors. The religion of our day is the product of the spiritual energies of many generations and nations. We New-Church people are in constant danger of appropriating it with a context and a meaning very remote from that of the original; and this is an easy way to falsify the original. Innumerable examples might be cited, but it would divert us from our special purpose. What we seek is the distinctive character of the New-Church point of view.

There is obvious confusion in the public mind as to the sense in which we are to take the Bible as the Word of God, and also as to the sense in which we are to accept Jesus Christ as Divine. No doubt the inspiration of the Bible is a fact, experienced by Bible readers from the beginning; and no doubt Christendom has throughout been true in a measure to the idea that Christ is Divine in the sense that He was a unique manifestation of God. But the Christian Church has from the beginning, and never more so than at present, been confused as to the nature of the Bible and as to the nature of Christ's Divinity. "Higher Criticism" has led the public mind too generally to the position that the Bible is at most, or at least, the natural product of the religious sense and the religious intelligence of the Jewish race; the position that the religious meaning and the religious lessons of the Bible are to be found most safely and most completely in Jewish history and characteristics, especially in the aptitude of that race for religious expression. In this view the Bible is a specimen of national literature, and its religious value and importance, its inspiration, is due to the religious interest and insight of the Jewish race, but especially to the interest and insight of the Hebrew prophets; and to read it with due appreciation, we must read it as literature, and see in it what the authors meant to put into it—read it as you would the Greek classics.

The New-Church point of view is distinctly different from this, and distinctly higher. It does not neglect the history and the literature; it avails itself to the fullest extent of modern,

as well as of ancient, scholarship. But it takes the Bible at its word; it gives supreme attention to the announcement, "The Word of the Lord came unto me saying." It sees in this announcement not the mere fact of the author's imagination and interpretation, but it looks to the Lord Himself as the direct and only source of the Scripture. The words, of course, were the author's, and also the natural meaning of the words, literary and historical; but the New-Church point of view is distinctive in holding that there was, and is, a higher meaning in the words, which the author himself did not give them, and of which he was not in the remotest degree conscious. This meaning we call the "spiritual sense" of the words; it is in the words, but distinctly different from, and higher than, the natural, the literary and historical, meaning. At this point, it is important for us to bear in mind that the Christian Church has throughout recognized to a certain extent the spiritual, or at least the religious, meaning of the Bible. Origen in the early Church and Thomas Aquinas among the Scholastics, not to mention the whole host of great preachers, all down through the ages of Christendom, had a very definite idea of the spiritual meaning of the Bible and did some notable work in expounding it. This recognition is due to the fact that the Bible has the spiritual meaning, and that man is by nature and development a spiritual being. But lacking a definite criterion and doctrine of the spiritual meaning, Bible readers have been at sea, at the mercy of the winds and currents of lively religious feeling and imagination. The New-Church point of view is fixed by such a criterion and doctrine.

The criterion is the Law of Correspondence between the things of the natural world and those of the spiritual; and the doctrine is the development of this law in its application to the interpretation of the Bible. In the light of this fact of correspondence, we understand the doctrine, that in accordance with this law the Bible was constructed, created, by the Lord. We understand, accordingly, that the spiritual meaning of the Bible is the Lord Himself; that it is His thought and feeling, His wisdom and love. It is not in the Bible as Plato's thought and feeling are in his Dialogues. Any one who is familiar with Plato's life and times, and the history

of the Greek language and literature, can enter directly into his thought and feeling as he had them at the time he wrote; although such reading would not lead to the sharing of the contents of Plato's mind as he now thinks and feels in the spiritual world. But no amount of knowledge of the Hebrew writers and history would of itself enable the reader to perceive and comprehend the spiritual meaning of the Bible as it was, and ever will be, present in the Lord's mind; and thereby enable him to enter into a direct and living sharing of the Lord's thought and feeling, His love and wisdom which now, as then, are Him and operate in us. This does not mean that reverent, educated, and cultivated reading of the Bible without a definite knowledge of the correspondences may not lift the reader to a state of sharing the Lord's thought and feeling on lower levels; but it will not bring him distinctly into the understanding of the higher levels of the spiritual meaning, nor into an intelligent sharing of the Lord's love and wisdom on those levels. For example, we read: "In the beginning, God created the heaven and the earth." No searching of history or biography, no mere reading into these words the results of modern scholarship and the contents of the modern mind, would ever raise the thought of the reader to a distinct understanding of the spiritual meaning of this first verse of the Bible. He would probably get the idea, or the "information," that in the mind of the writer God was the creator of the earth under our feet and the sky above our heads; this would be supplemented by the more or less figurative meaning that God created all things, the so-called physical world and the world of the future life,—in the language of the Christian Church, heaven. He would never rise to the understanding that in the first instance the writer had no direct reference to earth and sky, but had in thought the natural and spiritual life of man, his knowledge, his thoughts and feelings, his perceptions and understanding, his motives and purposes of life. Still less would he see that the Lord by virtue of the correspondence of earth and sky to the natural and spiritual life of man could make use of the words and ideas of the writer to express His own thought and purpose, the higher levels of His love and wisdom. From this point of view, the first verse of the Bible is a summary

of the entire contents of the Bible and the whole work of creation; this is its spiritual, celestial, and divine meaning. If we had time to take other examples, such as "And God made two great lights," "I am the light of the world," "And I saw a new heaven and a new earth," we could develop their meaning in the same way, and with the result that the Bible would be completely transformed from a book of history and biography, from mere literature, to the light-giving and life-giving Word of God.

The New-Church point of view is even more distinctly presented in our doctrine of the Lord. Even in its literal sense, nothing is more obvious to the attentive Bible reader than that the Old and New Testaments are made one Book by prophesy and fulfillment, that the coming and character of the Lord Jesus Christ are prophesied in the Old Testament and fulfilled in the New, and that Jehovah of the Old Testament and Jesus Christ of the New are identified. "And His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace," "For unto you is born this day in the city of David a Savior, which is Christ the Lord," "I and the Father are one," "I am the Way, the Truth, and the Life," are typical instances. These texts may, of course, be combined with others and interpreted in a way to make them ambiguous and confusing; but, though we properly take them literally and historically, we can only understand them fully and consistently when we see the spiritual meaning. The Bible use of the words Father and Son, especially in the Gospel of John, has puzzled and confounded Bible readers all down through the Christian ages. The Doctrine of the Trinity was framed to clear up just this confusion. But the whole significance of the traditional view of the Atonement rests upon the distinction between Father and Son such that they must have the different and contrasting characters and functions of two separate persons. The New-Church point of view avoids all such difficulties by taking the words in their proper spiritual sense. For when we take the Father as the Divine Love and the Son as the Divine Wisdom we can understand the relation between the two without any distinction of person. If we consider with full comprehension

the nature of love universally, and above all the nature of the Divine Love, we see that the Bible calls it "Jehovah," the "I AM," that which *is* in and of itself, and the source of all else. So Wisdom is the form, the expression, the manifestation, the light of Love. With attentive observation we can identify these characters and relations in our own experience and in the universe at large. In the light of this view, we understand such language as "In the beginning was the Word, and the Word was with God and the word was God," "All things were made by Him," and "The Word was made flesh." The proper significance of this grows out of the nature and relation of Love and Wisdom; for we are taught that Love and Wisdom are a distinct one; that is, Love is the love of Wisdom, and Wisdom is the wisdom of Love. Taking this clue, and reading the whole Bible in the light of its spiritual meaning, we see more and more clearly the truth of Swedenborg's teaching, that the whole Sacred Scripture is from the Lord and about Him alone, and that the Lord is the Word. All the histories and prophesies point to Him, to the possibilities and developments of His Divine Human life; the stories of Abraham, Isaac, and Jacob, in particular, describe the development of His affectional, intellectual, and practical life. With the knowledge and insight thus obtained, we read the Gospels as His own description, and as the actual process, of His Glorification; and the book of "Revelation" as the prophesy and the process of His Second Coming.

It is the fact of the Glorification, the uniting of the Human and the Divine in the person of the Lord Jesus Christ, that constitutes Him the one only God, and justifies us in worshiping Him as such. It is this that furnishes and distinguishes the New-Church point of view as to the Lord's Divinity. He was, of course, Divine by birth; His inmost Soul was the Divine Love, the Father. But He was also human by birth. His human love, His human will and understanding, all His human capacities, had to be brought into union with the Divine Love with its Wisdom and Power; gradually, all His natural human characteristics and limitations were removed by the free determination of His human will and understanding in reaction to the Divine Love and Wisdom within Him. We have

an imperfect type of this in our experience of regeneration; and on the basis of such experience we may lift our minds to an ever fuller understanding of the Glorification, and to states in which it becomes more and more real. It is not difficult even now for us to imagine human love and human understanding expanding indefinitely, and becoming more and more comprehensive, until they take in all humanity and all the objects of creation. In fact, the whole body of our science and philosophy is the outcome of just such gradual extension and comprehension. In view of this illustration, it is plain that there are no assigned limits to human love and knowledge; and we think of this as due to man's capacity to receive love and wisdom from the Lord; and we see that it belongs to the nature of man to understand in fuller and fuller measure the Glorification of the Lord's human.

The difficulty men have had in understanding the Lord's Divinity is due not to the lack of original capacity, but to the lack of willingness to think and to live on the higher levels of their capacities. The enlightenment of revelation is designed to lead out of such unwillingness, and has done so in a measure and variously. But men are obstinately prone to find satisfaction in the exercise of their lower capacities, especially in their capacity to understand all things in the light of Nature. Swedenborg speaks repeatedly of the difficulty men have in thinking in terms of state rather in terms of things of space, and of how quickly they lapse back into space thinking. This is universally applicable, and perhaps especially so at the present day, when natural science has so largely taken possession of the minds of the best educated men,—or, perhaps we should say, of the partially educated. Nevertheless, when we look around sympathetically at the religious life of today and its best pulpit and press utterances, we find gratefully and hopefully much genuine loyalty to the person and character of the Lord Jesus Christ. We are earnestly exhorted to live in the light and in the power of the spirit of Christ. It is assuredly most hopeful to find not infrequently more or less intelligent appreciation of the Lord's Divinity, and a hearty acceptance of Him as the unique manifestation of God. The terms in which this appreciation is expressed are inspiring

and enlightening; but we must be awake to their real significance, and not be misled to take them as genuine and adequate expressions of the New-Church point of view. A close reading, in the actual religious and historical context, will convince us that the loyalty, understanding, and worship, are directed to the Lord as a man, not as the one only God; His manhood is variously estimated and appreciated, but His sole Divinity is never acknowledged. There is in all this homage no conception of Him as the one only God. Here we have the distinctive difference between this and the New-Church point of view. No doubt, the idea of a Divine Humanity is very remote from our ordinary thinking; and for the naturalistic rationalism of the day the phrase is an obvious contradiction in terms. The New-Church view is grounded in a larger comprehension of the nature of Love, especially Infinite Love. The doctrine presents the central difficulty of New-Church metaphysics, and needs to be worked out with the whole apparatus of Swedenborg's philosophy.

The New-Church point of view leads to another wide and thoroughgoing contrast with traditional and current thought and opinion. We have seen that our view of the Bible and our understanding of the Lord's Divinity are distinctive, in that they occupy a higher level of spiritual knowledge and insight. We believe, and to some extent understand, that the Bible is the Word of God not merely because it is inspired, whether verbally or spiritually, but because it is inspired in a perfectly definite way, by using the fact of correspondence to establish a precise relation between the words of the text and the spiritual and divine things the Lord means to teach us about. We believe that the Lord Jesus Christ is the one only God, not merely in the sense that He is the one only complete manifestation of God, but in the sense that He is the Infinite Love, Wisdom, and Power which constitute the person and the being of God. In the common belief of these two essential and distinctive religious and Christian principles, we meet together, we worship together, we work together in the common effort to live in the light of these principles, in the Love, the Wisdom, and the Power, which in the light of these principles we acknowledge and understand to be the Lord and

to be from Him. We form ourselves into various social bodies in order to share more freely this light and to promote this life by bringing in others to share our privileges and blessings. We see and understand that the work of such organized social bodies is the proper and required expression of the Lord's love in and for us and others. It is the appointed and appropriate way of keeping the Divine among men as fully and as completely as possible. By the early Christians such a social body was called in Greek, *ekklesia,* a select body, called out of the general body of the people for a special purpose and in accordance with a certain rule or principle; in this case, the principle of common faith in the Lord Jesus Christ. From a slightly different point of view, we now call such a body the Church, using the Anglicised *Kuriakon* of the Greek, meaning specifically what is of or from the Lord. We understand then by the Church a social body called into existence by a common faith and by the purpose to live from the Lord in faith and in conduct. The Christian Church as a whole, in spite of variety of interpretation and of organization, is and has ever been one in the common faith in the Lord as in some sense and in some degree Divine. The Church of the New Jerusalem is Christian not merely in this general sense, but in the specific and distinctive sense of being called into existence by the revelation of the spiritual sense of the Bible, and by the common faith in the Lord as presented therein to the spiritual understanding of men. This revelation was first given historically to Emanuel Swedenborg, and was interpreted by him in his Writings. It is by the study and understanding of Swedenborg's Writings that we are provided with the knowledge and the light to elevate our minds into the spiritual meaning of the Bible. It is then that we too are given this new revelation; it is then that the Lord can enlighten us interiorly and on the higher levels of our thought and affection. It is this kind and degree of enlightenment that constitutes the New Church; for those who look to this source and make use of the means provided, share this enlightenment and associate themselves for mutual support and aid, and to propagate their knowledge and light to others. It is true that, the social bodies once formed, there would be great variety and various degrees

of appropriation; but even the bare acknowledgment of the source and the way,—that is, the acknowledgment of Swedenborg as the Lord's chosen instrument, and of his Writings as the means of leading to a truer and fuller knowledge of the Lord,—would be a distinct step in advance to a position of advantage, and would establish a new relation to the Lord such that the Lord could lead one successively to higher and higher levels of understanding and of life. This first step then should suffice for admission into the fold, into the Lord's New Church. No doubt the Lord has sheep not of this fold. All the faithful in the so-called heathen religions, and the devoted and sometimes to a certain degree enlightened members of the "Christian Church" at large, are presumably "not of this fold," for the simple reason that they do not avail themselves of the means of entrance; and yet the Lord whose tender mercies are over all his works enlightens them and leads them according to their capacity and willingness. No doubt, too, the conscience and the Bible are the Lord's universal means of enlightenment, and the measure of this enlightenment is not stinted; but the law that a man cannot receive what he is not prepared to receive or willing to receive, is not overruled. It is man's responsibility to make proper use of the means of preparation. In the case before us, it is the knowledge of the spiritual meaning of the Bible that is the means of preparation. We should recognize, of course, that New-Church doctrines, or at least the language in which the doctrines are stated, have become to some extent matters of common knowledge; but we should be cautious in taking the occurrence of our phraseology as a statement of our doctrine. We should be constantly aware of the fact that such occurrences have the mental, moral, social, and spiritual context of those who use the language, and this context is usually very remote from that of the New Church. The principles and doctrines of the New Church are, without doubt, universal, but obviously the acknowledgment and appropriation of these principles and doctrines are very far from being universal. We cannot, of course, presume to measure the extent of New-Church influence, but it is vain to allow ourselves to be deceived by glittering generalities. It is our imperative

and specific duty to study, understand, apply, and propagate our doctrines; we cannot in loyalty and in truth abandon this task, and look elsewhere and to others for its more effective performance.

There are certain practical and social consequences of applying the New-Church point of view in our efforts to live better lives and to promote better living in the world about us. We establish ourselves firmly and clearly in the point of view by beginning with our central doctrine that the Lord is Infinite Love, Wisdom, and Power; and especially that He is the love of the whole human race; that he loves all through each, and each through all. It is this fact that constitutes human brotherhood; and it is this fact that gives us our motive, aim, and standard of life. For, the Lord's love of all men being in us and working through us, the very source and substance of our existence, we have no alternative but to live from it; and the more completely we do live truly from it, the more completely we fulfill the real nature and purpose of that love, which is our very and only life. This manifestly involves making the most of all our faculties of body and mind in the Lord's service, for these are His means of loving us and others through us; in this use and service is expressed the full nature of man. Here, then, is our point of view and our standard.

But in the light of this point of view, the inevitable and momentous question arises, Why do we not live in accordance with this standard? If the full and proper nature of man is expressed in the most complete and the freest development and use of all his faculties of mind and body in a life of love for others, why is it that we do not fulfil to the utmost this primary requirement of our nature? We talk easily, and with spontaneous approval, of "loving others," of "a life of service," of "doing good"; and we have more or less experience of the joy and satisfaction of living in accordance with the ideal which these words set before us. We are affectionate and kind to family and friends; we do useful work with pride and satisfaction; we do good of endless variety as individuals and in combination with others. The result is admirable; we have only to look about us to see the immense amount and variety

of good in the world. We even get enthusiastic about the new developments as evidences of the Second Coming of the Lord. All this is the outcome of the development, education, and exercise of our capacities for loving others; it is simply the ordered expression of the full and proper nature of man.

But if this view of man's nature is correct, why do we find so much difficulty and so much opposition when we try to live in accordance with our true nature? We have the explanation in two very familiar words, "education" and "perversion." Our faculties need to be educated before they can be exercised at their best, fully and freely. Here we meet our first stumbling block; it is, that we are unwilling to make the sustained effort necessary to acquire the education. Mental, moral, and spiritual inertia have to be overcome, not to speak of unfavorable physical conditions; and this is a task beset with complexities and difficulties. It is natural and agreeable to exercise our faculties under favorable conditions; the satisfactions to be obtained in such exercise give us the joys of life. But we are ordinarily content with a very limited range of satisfactions, and with only moderate exercise; strenuous and systematic exercise calls for sustained force of will, requiring an increasing degree of self-compulsion, which becomes more and more difficult, and finally repugnant. These difficulties in the path of education are not our worst enemies.

An even more serious obstacle in the way of expressing the natural and complete purpose of love is the sad, age-long fact of perversion We are prone by heredity, incited by example, and driven by the socialized vices of the community, to pervert our faculties to selfish purposes. We are infected by inclinations to self-indulgence; we yield to the seductions of worldly satisfactions and pursuits; we grow up in an unmoralized and unregenerate mental atmosphere, so that we are not entirely free to live naturally and spontaneously the life of love which is our original possession and right. We do not recognize and appreciate without much painful observation and reflection the enormous extent and complexity, the innumerable directions, of this perversion. It requires forced attention and persistent effort to become fully aware of the adverse conditions under which we live, and of the positive and high requirements of

the New-Church point of view. The evils of our choice and the evils of our environment constantly threaten to submerge us. To use an apt and well worn religious formula, we are under bondage to sin; we have our real freedom to win. A large part of the freedom we habitually exercise is unworthy of our manhood: the freedom to indulge bad habits, to pursue hurtful ways of living in private and in public; the freedom to practice known vices, to break the law, to commit crime; the freedom to violate the laws of God and man. These are not forms of real freedom; they are plain and unhallowed perversions of freedom, which lead to all kinds of excesses in public and private life, to all the disorder and strife among nations, classes, and individuals now prevailing in the world. When we follow out the consequences of this fact of perversion, we stand amazed at the folly and the wickedness of men, individually and collectively. When we begin to think it all out, we are driven to the question, What is the bottom fact here? Why do men behave in a way to produce so much wretchedness and poverty. Why so much misdirected effort? Why so much exploitation of the means of subsistence, and of the many by the few. Why is it that our institutions are framed in the interests of the powerful rather than in the interests of the virtuous? Why so much maladjustment in industrial and social life and family? Such conditions are universal. But even here in our own country, why is it that there is so much want and waste in a land of plenty? It is estimated that one-third of the population of the United States is living near the verge of starvation. Think of the waste of misdirected energy; it is estimated that about one-third of the productive effort of the country is spent in the production of useless or harmful commodities. These are intolerable evils. Are we doomed to the perpetuation and accumulation of such evils? Is it inevitable that evils must increase with the growth of population? What is the explanation and what is the remedy? It is obvious that these evils exist because men choose them. Some, of course, choose some; others, others. But the point is that men generally choose one form or another. This means that men believe that the world is really better with evil than without it, and that they

act on that principle. We may easily convince ourselves of this by considering the many formulæ for justifying evil to be found in our language, and presumably in all languages. Such formulæ abound not only in common speech, but in all grades of literature and in the speech of all classes,—of the educated and the uneducated, of the religious and the non-religious, of the peasants and of the philosophers. Numberless instances could be cited. One of the most notable is Pope's "Whatever is, is right." Another is the casuists' principle of doing evil that good may come; or, as commonly expressed, "the end justifies the means." The wild oats theory is familiar. How many of us were interested in pointing to the good that came with the great war, and that would follow upon it. It is often said that the existence of evil is necessary as a contrast to good, and that the moral life implies and needs this contrast. All these are ways of asserting that the world is better with evil than without it. As long as this conviction holds, it is vain to fight evil, vain in theory and vain in practice. It is this conviction that accounts for the origin of evil; and it is this conviction that now brings evil into the world.

The remedy is to uproot this conviction; to define a larger and higher freedom, to point to a richer life, than is to be obtained in the enjoyment of evil. The first requirement of a moral and religious life is to shun evil as sin against the Lord. This requirement is made necessary and obligatory by the fact that we are born in sin and live in an environment produced by sin. In shunning evil as sin against the Lord, we open the channels of the love of good, and are put in the position to look to the Lord and do good from Him. This means that we must see the evils of our life and put them away in the Lord's strength; not that we must do them in order to get the knowledge and experience to put them away in our own strength. It is by no means easy to see our evils, whether personal or communal; we need moral and spiritual light and a standard higher than that of the community. In the light of our standard that we should keep ourselves in the condition to do our best work, glance at some of the common indulgences and habits of the day. Think of the immense

harm done, especially to the young, by the unregulated indulgence of story reading, late hours, theatre going, and flocking to the "movies"; and yet these things are done with the common consent of the conventionally moral and religious members of the community, and the bare mention of them will give rise to differences of opinion, and to pleas for recreation and for freedom. Think, too, of such commercialized and socialized habits, incalculably injurious to body and mind, as tea and coffee drinking, the tobacco habit, and indulgence in alcoholic beverages. Let us stop and ask ourselves with moral and spiritual purpose, if such indulgences are consistent with the requirement that we should use all our faculties and powers for the Lord's sake and for the service of men. The college athletic associations give us an object lesson in applying our standard. The members of the teams must give up smoking, drinking, late hours, and other indulgences, in order to keep themselves in the best condition to win success. During the war certain vices were rigorously prohibited and prevented to insure the best manhood in the struggle to win the war. Why is it that men will shun vices to win victory in sport and in war, but practice the same vices as members of a moral and Christian community? It is because the level of morality and religion in the community is not determined by a firm and consistent application of the principle of living for the Lord's sake and for the best service of men.

Suppose we could think of the human race free from vices and all forms of self indulgence; every man developed to the full measure of his capacities and at his best in the exercise of his powers. What immense fields of enjoyment and achievement would be open to view! And yet this is assuredly the true destiny of man; this is the promise of the New Jerusalem, when there will be no night, neither sorrow nor crying, nor any more pain, nor anything that defileth. The sun of self-love will no longer shine in our skies, but the sun of righteousness, the Divine Love alone, will be our strength and our light. We shall live in the Lord's presence and from His Love for ever and ever.

LEWIS F. HITE.

THE REVIEW

Our readers will be interested to know that The Review will be continued for at least another year. It now lies with friends to make renewed efforts to increase the number of subscribers sufficiently to put it on a safe basis.

The Editors have to thank many friends for the interest they have shown in The Review, and for the effective efforts they have made in its behalf. It seems fitting that they should be informed of the results obtained by contributors and subscribers who have given labor and money to keep it in the best position to serve the Church and the larger community of the world.

It will be remembered that two years ago an appeal was made to various bodies of the Church—the Massachusetts Association and its Committee of Ministers, the New-Church Club of Boston, the General Convention and the several associations and societies which compose it—for adequate support, which was to be secured by a systematic effort to double the number of subscribers in every New-Church community. Some progress has been made in organizing the associations and societies for a thorough canvass of the membership; and this work is now going forward with more and more hopeful results. One association at its last autumn meeting assumed the expense of five subscriptions for libraries, and appointed eleven local agents to canvass the several societies. Other associations have taken similar steps. The total result to date has been a net increase of about one hundred subscribers.

On the other hand, the expense of publishing The Review keeps up to the high level of about $2000.00 per annum. The deficit incurred for the year ending March 1, 1922, was nearly $950. To meet the prospective deficit for the year ending March 1, 1923, an underwriting fund of $900.00 has been raised; and for the ensuing year provision has been made for raising a corresponding fund to secure the continuance of The Review. Such is the financial status of The Review at present and for the immediate future. The proper and required remedy is to increase the number of subscriptions to

1000. This would give an income of $2000.00, and pay expenses.

The Review is now ministering to the needs of more than 660 subscribers and readers, and to about 100 contributors. It is international in its circulation and in its body of contributors. As a missionary and educational agency it is indispensable to the higher welfare of the Church in stimulating and promoting thought and life in clearer and fuller New-Church light. Every New-Churchman is vitally and permanently interested in the continuance and in the ever more complete performance of this use. Every one shares in this use to the extent that he profits by reading The Review, and does what he can to extend its circulation and influence.

The Editors.

BIBLICAL AND DOCTRINAL STUDIES

THE BIBLE AS A HUMAN BOOK.

When we begin to understand that the Bible, a book of the natural world we are living in and open to all men, contains within it the Word, a book of the spiritual world, open to angels, we feel as if we were laying hold of spiritual reality, and the splendor of the message we vaguely perceive overwhelms us. The angels seem to lead us a step upward on that flight of stairs upon which Jacob saw the angels ascending and descending.

But set upon the quest of knowing something of this wonderful Word within the Book of books we find much that is vague to us, much that resolves itself into words of pulsating repetition, that so often seem just words separate from ideas. Between the vaguenesses shine entrancing glimpses of a heavenly vision, but we do not see it as a whole. There is a baffling inadequacy in our grasp of the spiritual thing.

Sometimes it may seem that those of us who are of the laity can only contribute to the service of the new spiritual message now in the world, a faith in it; a faith which will not do much more than keep its literature and worship alive. This is a use certainly, but it is an external use, like that the Jews performed for the preservation of the Old Testament Scriptures and the ritual of that Church.

Are we not called for something more interior? I am not at all suggesting blame in the matter. The Lord knows that our regeneration is gradual. He made us that way. Spiritual understanding awakens slowly. I am only trying to analyze our difficulties, and suggest simple homely ways to overcome some of them. What I have to say will have little or no value for the ministers, for they have had opportunities for a real introduction to the spiritual sense of the Word, as well as a profound study of the letter. But it is to the busy laymen

that I speak, who have faith in, but not much understanding of, spiritual things.

What are the difficulties which confront us in trying to grasp the spiritual message of the Word—the meanings understood by spirits and angels?

In the first place we do not speak the heavenly language. We can talk *about* it, but not *in* it. But in regard to the life of the soul and its relation to God we *do* have thoughts and perceptions; and as the soul turns to God, affections which are of the heavenly life awake in us. These thoughts and perceptions and affections do not find in this world a spiritual language adequate for their needs, and so they return to the letter of the Word—our earthly Scriptures—for speech; and then the knowledge that there is spirit within the letter preserves us from the fear of being bound by a "letter which killeth,"—to use an apostolic phrase. But if we have gone up a step of the ladder with the angels, when we come back to the letter of the Word, descending with them, we find that for the purposes of our new knowledge in regard to its spirit we are not sufficiently acquainted with its letter. One reason, I think, is that we have inherited from the older Christian Church verse-by-verse methods of reading and consideration. We cannot see the Word whole, as the "seamless garment." The infinite truths which are, we are told, contained in a single verse are really not there in important degree simply for isolated consideration, but as parts of wholes.

In the second place, we are busy people, living in a world of duties. Most of us feel, and I think rightly, that we haven't much time for extended study of either the spiritual or the natural sense of the Word. The Lord set us here in families, and with duties to our fellowmen in interchange of service, and with citizen obligations in an organizing world; and all these relationships carry multifarious obligations of moral and spiritual importance. Now how can we make the most of such opportunities as we have, to become so acquainted with the letter of the Word that it shall stand forth like a vast parable, presenting as a whole and in detail dramatically and splendidly the spirit of the Word—its internal sense?

We already have contacts with the Word. Can we sub-

stitute more vital contacts for those which are less vital, or even perfunctory? What ordinary contacts have we of the laity? Not many of us read the Word daily during most of our lives. And those who do, read usually only a few verses —not always in a connected reading. This contact does not give us understanding of the Word as a whole, nor of the separate books as wholes in themselves. This is not only because we read very little at a time, but besides we usually read in an edition of the Bible in archaic English, broken arbitrarily into chapters and verses which do not mark off nor even always relate to the continuities of the narrative. We become perplexed over the connections, and abandon ourselves to a verse-by-verse method of thinking about what we read.

Then there are the contacts of the Sunday services. I would not speak critically of them; but as furnishing contacts of our living thinking minds with the Scriptures, are they as vital as they might be? The use of the Psalter of course comes to us with a certain perfuntoriness, for it is arranged to be read skippingly along by dates; and besides, since we have but few evening services we read a half of the Psalms over and over, and leave the others mostly unread (including the lovely 23d Psalm). Also the Psalter gives the Psalms in bare form, without those helpful statements as to their various authorship and uses which are given in our Bibles. Then the Scripture lessons are read to us as isolated chapters, or portions of chapters, with no information as to their settings in the books of the Word from which they are taken. Only an exceptionally well-read hearer can place them in respect to their values as parts of a great whole. Indeed, often they give the impression of having been selected merely as illustrating the sermon text. It may be claimed that complete absence of setting and explanation in regard to the portions of Scripture used in devotional services is needed in order to preserve an atmosphere of worship. If this be true, and if our only intelligent contact with the Scriptures in the Church services is with one little verse, or a small group of verses, expounded in the sermon, it would seem that the Church should also provide us with other contacts with the Scriptures, in which the understanding may have greater play, and the spirit may have

opportunity to rise to the levels of which it has been said that there it is now permitted to enter into the mysteries of faith.

Now under existing circumstances what can we busy people do to come a little nearer to seeing the Word whole and vital to ourselves and the world?

First. We can provide ourselves with some modern arrangement of the Bible, such as "The Modern Reader's Bible," edited by Professor Richard G. Moulton, of the University of Chicago, and published by the Macmillan Company. The text of this edition of the Bible is that of the Revised Version, but it is printed like modern literature, divided carefully into chapters and paragraphs which analyze the narrative for the reader, just as the arrangement of a modern history would do. Poetry and dramatic scenes receive their proper literary forms. Obscure and difficult passages become startlingly clear as one looks at these pages. I cannot speak too strongly of the delight with which I have read the Apocalypse in this arrangement. The text is all there, just as before, and in the same order. But the visions separate themselves, and, inter-related, march forward like a mighty fugue.

I have called this address, "The Bible as a Human Book." I purposely did not say "the Word," for in order to get a grasp of the letter of the Scriptures it seems to me of great value to include in our reading what we may call their "collateral works"—the books of the Bible which Swedenborg tells us do not contain a spiritual sense. If any one should say to you suddenly, "I have at my house an authentic letter written by a disciple," wouldn't you be eager to see it, until you remembered that we have just such letters bound up in our Bibles? In the Modern Reader's Bible Paul's letters are inserted in what is supposed to be their proper order and in their suitable places in the book of The Acts of the Apostles. And to read the Acts, with the added enlightenment of the letters, all in a modern setting and form, throws an astounding light on the early days of the Christian Church, which is found to furnish a wonderful parallel to these early days of the New Church. Their struggle was precisely our struggle —the effort to rise into a more interior spiritual degree.

Second. Having settled upon the Bible we are going to read from, when we can plan to read, we can turn to the table of contents to be found at the beginning of every Bible, and put a pencil or ink check opposite every book which is not a part of the Word, namely the following: Ruth, I Chronicles, II Chronicles, Ezra, Nehemiah, Esther, Job, The Proverbs, Ecclesiastes, The Song of Songs, The Acts, and all the Epistles. In the Modern Reader's Bible are also included three books of the Apocrypha, or uncanonical books, namely, Tobit, Wisdom and Ecclesiasticus, which should of course also be checked. You will find this list in Swedenborg, or your pastor will give it to you. This checked table of contents is most valuable for reference at moments when one's memory may not work clearly. It is not a bad plan to check up every Bible in a New-Church home.

Third. We can supply ourselves with simple maps and use them more freely than we are apt to do, in order to know where the things we are reading about really happened as far as this world is concerned. We can consult an encyclopedia or Bible dictionary and get an idea as to when they happened, and their relations to contemporaneous secular history. Even if the resources at hand are meagre we can add some definiteness to the historical pictures we are considering.

Fourth. The language in which most of us read our Bibles is archaic, as I have said, even though very beautiful. One way to give the mind freer play in grasping the ideas is to sometimes use one of the modern translations. I have used two of these myself and have derived benefit. Another way, if you happen to read another language than English, is at times to read the New Testament or the Psalms in the other language. Some of the language difficulties, I think, in our English version, lie with the frequent use of pronouns for nouns from which they are far separated. When one comes to repeated "he's" in a narrative, if one stops and supplies the words they stand for, as "Jesus" several times, and "the blind man" several times, the narrative takes on greater clarity and acquires emphasis.

Fifth and last of these direct, personal suggestions. It has been of the greatest value to me, both in reading the Bible

and the Writings of the Church, at times to read in long "stunts" near together. If you read "The Divine Love and Wisdom" in three or four days, as you might read a novel or an economic work, you get a wholly different impression of it from what you get from reading it during the whole of a season. Such a reading does not at all preclude the more deliberate reading; but neither can take the place of the other. So in reading the Bible. Try reading the whole of Deuteronomy in three evenings, and see if you don't find something there you never found before. You may find it very moving. Read in one sitting the little book of Jonah as a story of the regenerating life. It is ordinarily known only by two allusions —one of them to a supposedly impossible occurrence. The Modern Reader's Bible will help you out on that, and in any case the New-Churchman passes over the question of the verity of the letter as a matter of small concern. He sees a wonderful tale of spiritual experience. If any among you have been either physically or spiritually down into deep waters you will understand the power of these lines relating the agony of Jonah's isolation and despair:

> The waters compassed me about,
> Even to the soul.
> The deep was round about me;
> The weeds were wrapped about my head.
> I went down to the bottoms of the mountains;
> The earth with her bars closed upon me for ever.

But do not rest content with what you find in this story of direct soul experience. Use your maps. Jonah fled from the Lord's commission, directing his way towards Spain—yes, the Spain we now know as a part of Europe, but then seeming to be at the ends of the earth. And find Nineveh, that "exceeding great city of three days' journey," as the narrative has it. And I believe the ruins of the fortifications show that it was really sixty miles across. Then follow Jonah's experience there, and the suffering to his proprium, as we of the New Church would call it—all right there in the natural sense of the Word. And it all closes with that glorious compendium of Divine compassion, reaching not only to the simplest human

souls but even to the beasts of the fields—the good natural affections:

> Should not I have pity on Nineveh, that great city; wherein are more than six-score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

Perhaps if we of the laity came to a greater understanding of our Bibles, and our hearts grew warmer for its Divine content, our ministers might feel that they would have interested audiences for lectures on whole books of the Bible. Perhaps professors from the Theological School who have made a specialty of Biblical study might be induced to come into the bounds of some of our associations during a Christmas or Easter recess, and give one or two week evening lectures in several near-by localities on the letter of the Word and its relation to secular history. Just as at some other time someone might come from the School and give one or more lectures on the different works written by Swedenborg, as whole books and as a series of books in order. Such lectures would tend to give us vision of large fields of thought and life. To see the Writings whole—to see the Word whole—I do not mean in vague generalizations, but in a great complicate pattern of life, is to see the human thing natural and spiritual; it is to see some of the splendors of the Kingdom of Heaven.

ALICE THACHER POST.

THE DOCTRINE OF LOVE.

THE real nature of love is unknown despite the general use of the word. The large number of investigators of this subject may be grouped in two general classes. The first group holds to the conclusion of materialistic philosophy that life is nothing but sense perception; the second group follows Thomas Aquinus and believes life is thinking. Against these traditional views of life Swedenborg advances the statement that "Love is the life of man"; not merely the general reaction of

the entire organism which we call "life," but also the life, or function, of its various organs or parts.

This statement is capable of proof. Man's life consists of a great number of loves or affections; love of seeing, love of reading, of eating, of walking, of breathing, of thinking, etc., etc. If we think of the totality of these affections being removed we cannot but acknowledge that man would cease to live. The words life and love then are synonymous.

An idea of love as being the life of man may be taken from the relation of our sun to the vegetable world. The vegetable kingdom apparently draws its life from the sun, bursting into life in spring and becoming dormant as the sun's rays lose their heat in autumn. It is not the sun itself, directly, which affects plants, but energy from it in the form of heat and light. The action of the sun's heat in plants "corresponds" to the action of love in man's body. We can also in our own actions see something of the correspondence of love and heat; for as we put love, or desire, into an action, we become warm; and, conversely, cold from inaction.

The nature of this correspondence, and of correspondence in general, Swedenborg has described from personal experience. He tells us that in the world in which we all find ourselves after death, everything we seem cognizant of sensually is really within us; such apparent objective phenomena being the thoughts and affections of spirits projected from them so that they may see all in their relation to one another. The embodiment of a thought or affection with a specific manifestion of it is consistent and follows a law—the law of correspondence. This is a relation of cause and effect; the same effect always following a given cause. Swedenborg tells us that from this law an angel objectifies the love and wisdom he receives from the Lord as a sun, since heat corresponds to love and light to wisdom.

We may base our authority for the previous statements under these three heads: (1) The appeal to our rationality when we reflect upon the action of the affections on man, and his reaction to them; (2) Experiential data given by Sweden-

borg of the nature of correspondence; (3) The direct teaching of the Word that the Lord is Life in Itself. (John v: 26.)

Since the words "life" and "love" are interchangeable, God is Love Itself, and man has not life or love in himself, but receives them. If man had life in himself he would be God and Infinite, while we know he is finite and limited.

Man is so constituted by training and experience as to think in terms of the world in which he is—i. e., in space and time that they may see all in their relations to one another. The terms. Everything he does is in these and yet in thought he transcends both. When in thought he can be, in two consecutive moments, in two places thousands of miles apart, without any thought of the intervening space. As to time he also recognizes differences: when waiting for a train an hour is a long time; while the same period passes quickly during a theatre performance. The clock or the sun registers the same interval in both cases; but to the man there is a great difference. Man also has conceptions which he cannot reduce to time and space terms, and which he calls abstract; such as courage, cowardice, prudence, etc., and among these are love and wisdom.

A man thinking entirely in time and space terms can form no idea of God as omnipresent and still apart from space. He can conceive of God only as some great driving impulse within nature; and if he seeks to discover the nature of this *vis a tergo,* he comes to the conclusion that it is the result of the harmonious action of certain great laws. He considers life to be some form of chemical action going on, under certain conditions, in organized matter.

An idea of God may be obtained if we will elevate our thought so as not to allow it to partake of time and space. We can think of God as Love conjoined to all created forms through the use they perform, and so fill their places in the created universe of use. Such a Being can be thought of apart from space if man wishes to do so. The danger in following this line of thought is that man is apt to conceive of God as a great "Force for Good," and so abstractly and finally fall into the same error as the materialist.

The idea of God as Man may be confirmed from the following data: that God appeared as a man during his life on earth and did not change his form after his resurrection; again that man can form no thought of God in other than human form. We know also that He appeared so to Swedenborg; and we have the statement in Genesis that man was formed in the likeness of God. We cannot help seeing from these facts that the human is the highest form in which use can exist, since Divine Love so forms itself by means of its Infinite Wisdom. Though we thus speak of them separately we can think of them only as one, for no one can conceive of substance apart from form or form apart from substance; the one is inseparably bound up in the other, and when separated, in thought, each becomes an abstraction and no longer concrete Being.

We say that God is Love, and that God is Being (implying substance); but until we discover the nature of love we cannot think of love as substance. Love cannot be thought of as intransitive—it must have an object. This follows from the nature of love to love something—something other than itself. This was infinitely true of Divine Love; and the creation of a finite universe for the purpose of supporting beings capable of receiving and reciprocating this Love was a necessity by reason of the nature of love. It was also necessary that these beings be other than Divine, or love of them by the Lord would be a Divine Love of self, while, as we saw, it is the nature of love to give itself to others.

We may sum up all we have said as follows:

God is Life Itself and therefore Love Itself, not abstract Love but Love as Substance Itself.

Conjunction and reciprocation are proper to love from its nature; and the creation of beings capable of both the reception and reciprocation of this Love follows.

The Divine Wisdom provided the Divine Human as the form of Use for Divine Love; and this is consequently the highest form of use.

The created universe is the projection of the Divine Love of Use, and was created to the end that through the uses,

which are the causes of all its forms, it may serve the highest form of use—man.

As Love Itself, the Divine cannot be thought of specially, but can be thought of as omnipresent through conjunction with the uses of all created things. Man is a created form capable of receiving Love and Wisdom from the Lord, but he has neither in him as it is in itself.

LEONARD I. TAFEL.

CURRENT LITERATURE

"THE TEN BLESSINGS."*

THE Academy Book Room, Bryn Athyn, Pennsylvania, presents a little book made up of a series of twelve sermons on the Blessings. The author is the Rev. W. F. Pendleton. The sermons are of the conventional type to which the New Church has long been accustomed, setting forth the Blessings as steps in regeneration. They are sermons for a special audience. To read them, and even more to hear them, a man must have already entered with his reason into the mysteries of religion as Swedenborg sets them forth. To one such they read like good sermons, but of no general interest. The obvious answer to this criticism is that these sermons were written solely for those few who will be, and are, of the Lord's New Church. The Christian world seems to be divided by Mr. Pendleton into two parts made up respectively of those who in humility of understanding receive the true doctrine of the Lord, and of those who, in non-humility or in pride of human intelligence, oppose the reception of Divine Doctrine. "This is the falsity of evil that prevails now in the Protestant Christian world."

Any New-Churchman who has faced the task of presenting, even to an audience of New-Church people, something that he has seen in God's Word in the light of heaven, knows the magnitude and the difficulty of the undertaking. Even with so select an audience as "only those who in humility of understanding receive the true doctrine," the task of "seeing as the angels see, and understanding the Word as they understand it," is not only "important," as Mr. Pendleton says it is,

*_The Ten Blessings;_ a Series of Twelve Sermons. By BISHOP W. F. PENDLETON. Bryn Athyn, Pa.: Academy Book Room. 1922. 159 pp., 16 mo. $1.00.

but sometimes seemingly impossible. Swedenborg tells us that the spiritual sense of the Word is mainly for the angels. He adds a caution about the difficulty of making oneself understood when attempting to open the Word as to its internal sense, saying that the difficulty is as great as if one spoke to an audience in a language of which it did not understand one word. A due sense of this difficulty may be an integral part of the humility of understanding necessary to the reception of true doctrine from the Lord.

But whatever the difficulty, or even the seeming impossibility, this is the task that the New-Church minister, in all humility, by his ordination vows undertakes.

In these twelve sermons there is an honest effort to present something of the inner meaning of God's Word, with a bare glimpse of the series of its internal sense. The little book is worth reading. RUSSELL EATON.

"THE GOSPEL OF HEALING."*

THE little book by Rev. A. B. Simpson on "The Gospel of Healing," while by no means new, is still fresh and inspiring; and as it has not previously been brought to the attention of the readers of THE REVIEW, is worthy of even belated notice in these pages. It is especially timely today when mental healing, Divine healing, Christian Science, New Thought, and the like, are in the air, and when the name of the wonderful French philanthropist and healer Coué, and his magic phrase "Day by day, in every way, I'm getting better and better," are on the tongues of thousands who are being cured or helped by his teaching. Many who have hitherto been indifferent to or opponents of psycho-therapeutics now hold a more affirmative attitude, realizing that there are higher and more interior means of cure for bodily ills than material remedies, indispensable though these may be to those who cannot see beyond them. Some of us see that these material remedies are but

*_The Gospel of Healing._ By REV. A. B. SIMPSON. New York: Christian Alliance Pub. Co. Revised edition, 1915. 186 pp., 8 vo. Cloth, $1; paper, 50c.

the Lord's emergency means, provided for those who are not yet able to understand that it is the Lord alone Who heals, and that He is able to do this by immediate influx into the surrendered soul even more completely than by mediate influx through material remedies.

The prevailing view in the New Church has been rather adverse to thought along these lines. Most students have felt that the doctrine of descrete degrees involved the teaching that while Immediate Divine Influx was the efficient means of removing evils and healing the soul, mediate influx through material remedies was the orderly means for healing the body. There have, however, been some noteworthy exceptions. Not to specify various smaller tracts and pamphlets, one of our ministers, Rev. W. F. Evans, beginning I think about the middle of the last century and continuing over a number of years, published a series of works on psycho-therapeutics, in which the truths of the supremacy of mind over matter, of the soul over the body, and of the Divine Soul over everything, including all forms of evil and disease, were conclusively demonstrated. While Mr. Evans's books are sadly marred by doctrinal errors,—as for instance, his denial of the virgin birth of Jesus,—still his presentation of the philosophical and psychological principles of mental and Divine healing is thought by many to be most complete and convincing. But his treatment of the subject is so profound and learned that it is not easily understood by the average unphilosophical reader, and so his message has not had as full acceptance as it deserves.

Dr. Simpson's little book, however, is ideally simple and direct in style, and his argument is most convincingly presented. He believes most implicitly that the Lord not only has power to heal bodily disease by direct influx, but that He continually wills to do so if we but permit. He believes that sin in the soul and disease in the body are merely two aspects of the same thing, and that the scheme of redemption which culminated in the sacrifice of Calvary was intended to cover both. He says:

> Man has a two-fold nature. He is both a material and a spiritual being. And both natures have been equally affected by the Fall. His body is exposed to disease; his soul is corrupted by sin. How blessed,

therefore, to find that the complete scheme of redemption includes both natures, and provides for the restoration of physical as well as the renovation of spiritual life! The Redeemer appears among men with His hands stretched out to our misery and need, offering both salvation and healing. He offers Himself as a Savior to the uttermost; His indwelling spirit the life of our spirit; His resurrection body the life of our mortal flesh. (P. 9.)

The book then proceeds to set forth the Scriptural foundation for his belief; then the principles of healing by Divine power are set forth in a systematic way; then a chapter answering the various objections which are urged by unbelievers in this method of healing; then a chapter giving "practical directions" for putting the teaching into effect; and then a chapter discussing the various examples of Divine healing narrated in the Word. The book ends with chapters entitled "Personal Testimony" and "Testimony of the Work," the first giving an account of the author's own healing and his transformation from a chronic invalid, terribly hampered in his ministerial work, to a hale, hearty, rugged, tireless worker; the last chapter giving a brief resumé of the results of his work in his own family and in the world. He says:

The cases of healing that have come under my notice would fill many volumes. They have represented all social extremes, all religious opinions, all professions and callings, and all classes of disease. (P. 179.)

Dr. Simpson's idea as to the rationale of this form of Divine Healing is most interesting, and is, so far as I know, new with him; or at least he was the first to present it in an orderly, systematic theory. He believes that the Lord Jesus rose with His whole physical body, that He still has that physical body in its completeness (visible, tangible, efficient to do anything that any physical body can do), that there is a vital efflux or emanation from His body (an efflux not only of power, force, vibrations, or activity, but also of actual living substance), and that this can in some way be received by our bodies, if we will submit ourselves wholly to Him.

In speaking of his own marvelous healing, he says:

I know not how to account for this unless it be the imparted life of the dear Lord Jesus in my body. I am surely most unworthy of such an honor and privilege, but I believe He is pleased in His great condescension to unite Himself with our bodies, and I am

persuaded that His body, which is perfectly human and real, can somehow share its vital elements with our organic life, and quicken us from His Living Heart. (P. 172.)

And this influx gives new life. *It does not strengthen and restore our old diseased life,* but gives us something we did not have before.

The life of Jesus is the spring of our new life. This is true of our physical life. It is not the restoration of the old natural strength. It is not the building up of our former constitution. . . . It is a strength which . . . resurrection-like, comes out of the tomb. (P. 37.)

Dr. Simpson is evidently entirely unacquainted with our Writings, and there is much in his book which will grate upon the New-Church reader who has not learned to be sympathetic in such cases. But to those who understand that one may be very near to the Lord Jesus and receive wonderful enlightenment on some subjects even while in intellectual shade on non-essential doctrinal points, the book will be inspiring, drawing us nearer to the Divine Man Who once gave His physical body to die for us on the cross, and Who now, with boundless and inconceivable love, still offers His resurrection physical body for the healing of ours. Even so come, Lord Jesus!

EDMOND CONGAR BROWN.

RELIGIONS OF THE PAST AND PRESENT

"RELIGIONS of the Past and Present"* is an extraordinarily able presentation of the results of fruitful modern study in the field of comparative religion. The book is a collection of lectures which were given "during the winter of 1916-17 by members of the Faculty of the Graduate School of the University of Pennsylvania." "Each religion"—to quote from the preface—"is treated by one who has made a specialty of that field." The following subjects are covered by the comprehensive scope of this series of studies: Primitive religions (totemism, fetishism, taboo, and the like); the Egyptian religion; the religion of Babylonia and Assyria (this lecture

**Religions of the Past and Present.* Edited by JAMES A. MONTGOMERY, PH.D. Philadelphia: J. B. Lippincott Company. 1918. 425 pp. $2.50 net.

is by that celebrated and lately deceased Oriental scholar, Dr. Morris Jastrow, Jr.); the Hebrew religion; Vedic literature; Buddhism; Brahmanism and Hinduism; Zoroastrianism; Mohammedanism; the religion of Greece (including, suggestively, the mysteries and mystical cults); Roman religions and cults; Teutonic mythology; and, in the last two lectures, Christianity and the Church. With this admirable comprehensiveness, with the undoubted learning of the lecturers, with the excellent literary facility everywhere displayed, with its freedom at once from superficiality and from pedantry, the book is admirably adapted to serve as an introduction to the general reader who wishes to make a start on an overwhelmingly large field, and does not know just where to begin. The value of the work to the Christian reader is enhanced by the charming freedom of the writers from that intellectual arrogance, superciliousness and "self-intelligence," which so unfortunately mar much of scholarly writing on religious subjects. Though these professors are evidently both Protestants and modernists, their attitude toward the profound religious systems and experiences with which they deal is quite invariably sympathetic and appreciative. With all due recognition of "history" and "development" and "tendency," there is never any attempt to "explain away" the depths of religious life—never any attempt to shut God out of the evolution of religions.

While the skeptic is confirmed in his misgivings as to the Divine origin of the Christian religion when he studies its rivals, the devout believer finds room for hope and encouragement. He sees that, though God has revealed himself most fully to Christians—and among Christians, to New-Churchmen, He has not left Himself without witness among the millions that lie without the fold. From the teachings of our blessed Lord, His Apostles, and the Heavenly Doctrines, the truth is confirmed that all religions owe what of light there is in them to the Divine Wisdom; that the good of all faiths come into heaven; that "in every nation he that heareth God and worketh righteousness is accepted of Him." "Other sheep I have that are not of this fold" were our Savior's words; and the Church has always taught that by this He made reference to that great gentile world which knew not the Incarnate God.

To return to the book which has prompted this little meditation—it is obviously impossible to review in any satsfactory way the many separate chapters which deal with as many varying systems of thought and experience. The reviewer cannot conclude, however, without expressing the hope that many will avail themselves of the agreeable entrance which it affords to the study of that universal religion which, from dim expression in paganism, rises to the Divine heights in the life and teachings of our blessed Lord and Savior, Jesus Christ.

EDWARD AUSTIN WARREN, JR.

OLD TESTAMENT HISTORY AND PROPHECY.*

WE have before us the first two volumes of the new "Life and Religion Series" of concise handbooks, uniform pocket size, which is being prepared under the joint editorship of Prof. Frank Knight Sanders and Mr. Henry A. Sherman, to meet "the growing demand for a reliable and discriminating yet brief survey of the facts and teachings which furnish the basis of any sound religious thinking." If the quality of the remaining volumes in prospect measures up to that of the two under consideration, it seems likely that the series will meet this demand.

The volume on prophecy directs the attention of the student to four matters: the proper chronological organization of the prophetic material; the prophets' personalities, so far as known; their actual messages; and the contribution of each prophetic period to the world's thought about God and life. A final chapter, containing a suggestive general review of Hebrew prophecy, gathers up these and other values more carefully. An appendix lists good reference literature for further study, questions for review, and subjects for research and class discussion. The whole book is admirably gotten up, is easily

*_Old Testament Prophecy_. By FRANK KNIGHT SANDERS, PH.D., D.D. New York: Charles Scribner's Sons. 1921. 102 pp., 16 mo. $1.25 (Life and Religion Series.)

Old Testament History. Same author, publisher, and series. 158 pp., 16 mo.

readable, and should prove a welcome and useful addition not only to the library of the minister and theological student, but to that of the layman as well.

The comments immediately preceding apply also to Professor Sanders' volume on "Old Testament History." This book aims to lay a secure basis for an appreciative understanding of the dignity, appeal, and value of Old Testament history, and for lasting enjoyment as a whole of the Old Testament itself. A high aim, to be sure, for so small a book; but it seems fair to say that it was not too high. Brief and untechnical, it is yet clear and complete, and should prove adequate to all foundational needs, as well as stimulating to further and more detailed study of this important and richly-rewarding subject. Its analytical outline of the history by chapters is a great help to enabling one to carry in mind the whole history as a unity. Its assembling, in small-type sections, of all the historical material discussed serves to keep the student in touch with his facts. If one be looking for a concise, readable, and trustworthy introductory volume to Old Testament history, Professor Sanders' little book ought to make further search unnecessary. H. D. DOWNWARD.

THE BROSS DEFENDERS OF THE FAITH.

IN 1879 the late William Bross, as a memorial to his son Nathaniel, placed with the Trustees of Lake Forest University—an educational institution affiliated with the Presbyterian Church, and located at Lake Forest, a suburb of Chicago—a fund, the income from which was to be used in procuring and publishing books and treatises aiming to set forth the relation of science and history to the Christian religion, "and to demonstrate the Divine origin and authority of the Christian Scriptures; and further, to show how both science and revelation coincide and prove the existence, the providence, or any or all of the attributes of the only true and living God." Accordingly the Trustees have procured a number of books, and have arranged for several courses of lectures to be delivered before Lake Forest College, these books and lectures

being published as successive volumes of "The Bross Library." The present volume* (Volume XI of the series) "is comprised of lectures delivered November 3 to 6, 1921, . . . on the occasion of the inauguration of the President."

It is interesting to observe how far these five addresses, admirable as literary productions and delivered by a coterie of learned educators, fall short of complying with the specifications laid down by the founder of the fund. The first one, "From Generation to Generation," by the eminent educator, Dr. John Huston Finley, starts with a Hebrew legend relating how Enoch, having been forewarned that the earth would be destroyed once by fire and once by water, "erected two pillars, that came to be known as Enoch's Pillars, on which he caused to be inscribed all such learning as had been delivered unto, or invented by, mankind"; and then Enoch was said to have gone to heaven, and to have returned with wisdom to be passed on "from generation to generation." On this legend as a text Dr. Finley speaks in a pleasantly discursive manner of the knowledge that it is the function of the University to pass on "from generation to generation," and of the peculiar qualifications of the university president. The address was evidently an after-dinner speech, and the chief feature of the inaugural banquet. It must have been charming to listen to, with its wealth of reminiscence and its stories of personal experiences in Palestine during the late war and in subsequent Oriental travels, related in honor of "the inauguration of this new Enochian president"; but we look in vain for anything relating to science and the Christian religion, or for any reason why the Bross Foundation should be responsible for it.

The other four addresses are ostensibly based on the teachings of the Lord; but the writers mostly discard the Gospel story, so far as there is anything miraculous in it. In "Jesus' Social Plan," Professor Charles Foster Kent of Yale ignores all the divinity in the story. He describes the Lord as "by birth and training a peasant," "a son of Joseph, the builder,"

*_Christianity and Problems of Today;_ [Five] Lectures delivered before Lake Forest College on the foundation of the late William Bross. New York: Charles Scribner's Sons. 1922. 159 pp., 12 mo. $1.25.

and claims that His plan was to establish a simple neighborhood organization, a socialistic community. The author concludes by saying:

> Is it not true that his simple social plan represents the historic communism of the Christian Church, and that the Church's present division and most of its complex machinery are only impediments?

The Rev. Robert Bruce Taylor's essay, "Personal Religion and Public Morals," is a vigorous advocacy of real religion. He says very truly:

> The vital question with regard to the New Testament is, whether it does or does not reveal Jesus as God in the flesh. If it does this, then every other question as to the mere harmony of this account and that becomes almost irrelevant.

Rather the most pretentious of the essays is the paper with which the volume closes: "The Teachings of Jesus as Factors in International Politics." In this Dr. Jeremiah W. Jenks, LL.D., Research Professor of Government and Public Administration, and Director of the Division of Oriental Commerce and Politics, New York University, applies his talents and accumulated knowledge of Oriental politics to the problems shortly thereafter to come before the Washington Conference on Limitation of Armaments and Far Eastern Questions. His solutions of these questions were substantially in accord with the conclusions of the Conference, and such as seem called for by practical Oriental politics as we know it; but the "Teachings of Jesus" by which he seeks to support them seem pretty far fetched. For instance, he supports his opposition to "self determination" as a policy to be allowed to backward nations, by quoting the Lord's saying, "Let little children come to me," etc., construing this as an admonition to the inferior peoples to be humble and become as little children, and allow the superior peoples to govern them. He sets forth the doctrine that the test of right or wrong is, "that whatever tends to benefit humanity is right, and whatever tends to injure humanity is wrong,"—not saying who shall be the judge as to what will benefit or injure,—and supports it by the Lord's saying that "the Sabbath was made for man, and not man for the Sabbath."

I am inclined to believe that the state of the dominant church

at this day is not much improved since it was written, a hundred and seventy years ago:

The evil of the church of the present day is, that they do not believe in the Lord or in the Word, but in themselves and in their senses. Hence there is no faith; and when there is no faith, there is no love of the neighbor; and thus all is false and evil.

GEORGE H. OWEN.

SOME BOOKS FOR AND ABOUT CHILDREN.*

WE are indebted to the Macmillan Company for a package of books of more than usual interest. Three of them are by Miss Elizabeth Harrison (President of the National Kindergarten College of Chicago), whose experience as a kindergartner, and whose intelligence in interpreting the thoughts and the behavior of children, give assurance of fine quality. The other two are pretty little books of Bible stories, taken the one from the Old Testament and the other from the New. With their pretty pictures, they are well suited to very young children.

Miss Harrison has written a number of books for children and about children. We approach all books from kindergarten sources with critical misgivings. The exaggerated sentimentalizing of childhood, and the fanciful interpretation to which disciples of Froebel and Montessori are prone, offend good sense and experience so palpably that we must always be on our guard to detect such extravagances. Froebel himself was no doubt a real genius in his appreciation of childhood, and we owe him an immense debt for the impetus and help he has given to the education of children. But he seems to us to have made a fundamental mistake at the outset. The story goes that his first impulse came while watching a group of

*_In Story Land._ By ELIZABETH HARRISON. 1922. 215 pp., 12 mo. $1.25

Misunderstood Children. By the same. 1922. 168 pp., 12 mo. $1.25.
A Study of Child Nature. By the same. 1921. 207 pp., 12 mo. $1.25.
Little Bible Stories from the Old Testament. 1922. Pamphlet. 8 cents.
Little Bible Stories from the New Testament. 1922. Pamphlet. 8 cents.
All the above are published by the Macmillan Co. of New York.

children at play. His pedagogic disposition instantly brought the suggestion, "Why not organize that play, and make it an educational instrument?" This was the beginning of the kindergarten, and of the theory and practice of taking full possession of the child, and making him the victim of educational experimentalizing. From this all the faults and vices of the kindergarten system and theory take their rise. The idea of organizing children's play is abhorrent to the freedom of play; it takes children out of a natural environment, and places them prematurely in a complicated and organized social environment; it makes citizens and soldiers of them before they have had the opportunity to be children. Under certain restrictions, the play of children ought to be free and spontaneous, not regulated and ordered with reference to some extraneous idea of an educational theorist. The restrictions ought to be humane and moral, not systematic social and educational organization. This is the first vice of Froebelism. The second is even more serious. It is the vice of reading sentiments, and ideas, and moralities into children's minds that are altogether foreign and unsuited to the child stage and development. The result is, in tendency at least, to make artificial monsters. Children can, of course, be educated after the kindergarten fashion, and the education of the kindergarten is, sad to say, better than they would get at home in too many cases. But in the meantime much that is best in childhood is evaporated in the artificialities of arbitrary and unnatural organization. The country child who plays in the fields and in the brooks, in the gardens and in the barnyards, is much nearer to the heart of nature; and the ordered life of the family in the home, supplemented by the society of friends and acquaintances, gives all the social organization and training needed for that stage. The kindergarten may be an artificial heaven to the children who play in the alleys of the big cities, or who have unhappy and disorderly homes; but it is not ideal, nor is it natural.

The critic who takes up Miss Harrison's books will expect to find traces of these taints, and no doubt they are there both in preconception and in practice; but it must be said

in all fairness, they are not on the surface, and in fact they are surprisingly few.

"In Storyland" is a collection of stories intended for young children, and seem well suited to the purpose. "Misunderstood Children" aims to portray certain types of children, and claims to be "sketches taken from life." Both of these books are interesting and helpful; they embody the wealth of Miss Harrison's mind and experience.

"A Study of Child Nature" is a more serious essay. It presents in well written form what may be fittingly described as Miss Harrison's philosophy of child-education. Much of it is excellent; some of it is disappointing—the chapter on education in religion is especially so. This is perhaps to be expected; for in spite of much religious reference, Froebelism is after all a species of naturalism. The child is the original source of the affections and the capacities that are to be developed. Swedenborg's doctrines of Influx and Remains are a fundamental need in the understanding and training of children. The lack of them is fatal to the religious aspect of kindergarten philosophy and practice. LEWIS F. HITE.

THE EVOLUTIONARY ORIGIN OF MAN'S BODY.

THE little book before us bears the high-sounding title, "I Believe in God and in Evolution."* It is an amplification of a commencement address entitled "Science and the Scriptures" delivered by the author, Dr. William W. Keen of Philadelphia, before the Crozer Theological Seminary on June 6th last. His purpose was to set forth certain "facts" that to his mind demonstrate the unity of the animal kingdom (including the physical body of man), and to that extent uphold the theory of evolution as applied to that kingdom. While the little treatise is quite satisfactory in content as regards its aim, both its titles mentioned above are misnomers, since even in its original form it contained hardly more than a bare reference to the Scriptures, while its later title (though doubtless having

**I Believe in God and in Evolution.* By WILLIAM W. KEEN, M.D. Philadelphia: J. B. Lippincott Co. 1922. 100 pp., 12mo. $1.00.

value from a book-seller's standpoint) is merely an assertion, of which but half is dealt with in the book itself. The author's personal belief in God, in the immortal soul of man, and in the inspiration of Scripture, is certainly commendable; but it has no direct bearing upon the question actually dealt with.

The timeliness of the little book is evidenced by the action taken by the Council of the American Association for the Advancement of Science at its session in Boston last month, as given publicity in the daily papers of Dec. 27th in the following words:

> Inasmuch as the attempt has been made in several States to prohibit in tax-supported institutions the teaching of evolution as applied to man, and
>
> Since it has been asserted that there is not a fact in the universe in support of this theory, that it is a "mere guess" which leading scientists are now abandoning, and that even the American Association for the Advancement of Science at its last meeting in Toronto, Canada, approved this revolt against evolution, and
>
> Inasmuch as such statements have been given wide publicity through the press and are misleading public opinion on this subject, therefore,
>
> The Council of the American Association for the Advancement of Science has thought it advisable to take formal action upon this matter, in order that there may be no ground for misunderstanding of the attitude of the Association, which is one of the largest scientific bodies in the world, with a membership of more than 11,000 persons, including the American authorities in all branches of science. The following statements represent the position of the Council with regard to the theory of evolution:
>
> 1. The Council of the Association affirms that: So far as the scientific evidences of the evolution of plants and animals and man are concerned, there is no ground whatever for the assertion that these evidences constitute a "mere guess." No scientific generalization is more strongly supported by thoroughly tested evidences than is that of organic evolution.
>
> 2. The Council of the Association affirms that the evidences in favor of the evolution of man are sufficient to convince every scientist of note in the world. These evidences are increasing in number and importance every year. . . .

In view of the above we think it is high time for denials of evolution to cease. The facts from which the conclusion is deduced are practically overwhelming, and are constantly increasing. To deny evolution is to manifest prejudice. Per-

sonally we find nothing in the theory that is definitely out of harmony with Swedenborg's teachings; and we haven't any doubt that, if Swedenborg were living in this world today, he would emphatically approve the theory. His own precursive statement of the nebular hypothesis (the first chapter in the evolutionary story) is good evidence that he believed in the development theory as applied to the material universe; but he had inadequate knowledge of the facts of the organic world for any anticipation by him of the theory of evolution as applied to the animal kingdom.

It needs to be emphasized that evolution does not really touch the question of the origin of man, but only of the physical body that man's immortal soul begins its existence in —the *regnum animale* that Swedenborg studied assiduously for so many years, and wrote so voluminously about. Bearing that fact in mind, and clearly distinguishing between animals and man as regards those attributes that really constitute man, we need not be disturbed at anything said by scientists concerning the age of man on the earth. The first human soul fresh from the hand of God may have been incarnated in the embryo of its animal progenitor no more than ten thousand years ago, or it may have been over fifty thousand. The implanting of an angelic soul in a brute body animated with inherited brute instincts made conditions right for the "fall of man," and set the stage for the entire course of history as it has been.

From different points of view the evolutionist can speak correctly of "the descent of man" and of "the ascent of man." The former term may be used with reference to man's body, and to his spiritual history previous to the time of Christ; but since the Lord became incarnate to save the human race, the only true interpretation of subsequent history is one that traces the process as an ascent.

Turning again to the little book before us—as we said before, its purpose is to set forth "facts" that demonstrate the unity of the animal kingdom, including man as an animal. It does this excellently, and sufficiently convincingly, in a succession of fifteen short chapters dealing for the most part with details of comparative anatomy—of special interest to a sur-

geon, the author being Emeritus Professor of Surgery in the Jefferson Medical College of Philadelphia. The first chapter deals with the identity of localization of motor functions in the brain; then follow considerations of skeletons and various bodily organs; and incidentally there are brief discussions of such matters as identical diseases, heredity, fossil man, etc. To anybody who wants an outline consideration of the evidences along these lines, and who wishes to get some idea of some of the strongest reasons for believing in the evolutionary origin of the human body, we can heartily recommend this very readable little volume. The one section we take exception to, is that on "rudimentary organs," wherein the author quotes with approval a statement to the effect that the human body "in the eyes of the comparative anatomist [is] a veritable old curiosity shop of ancestral relics." This savors altogether too much of scientific arrogance. Certainly modern knowledge of human physiology is hardly complete enough for any such assertion; and to a New-Churchman it has a needlessly negative bearing upon the doctrine of the *Maximus Homo*.

B. A. WHITTEMORE.

CHRISTIANITY THE ABSOLUTE RELIGION.

THE present writer recalls with what joy—after several years of unhappy drifting about in search of a satisfactory religious belief, whether as expounded by various self-appointed propagandists or as set forth in introductory manuals of a sufficiently unconvincing character—he finally read the treatise on "Psychological Religion," being the Gifford Lectures of 1892 by Prof. F. Max Müller, then nearly seventy years of age. Here was a man who had spent a large part of his long life in editing that notable series of volumes designated as "The Sacred Books of the East" (doing the work so well as to receive royal recognition from certain native rulers in India), and whose knowledge of comparative religion might consequently be assumed to be that of an expert, finally saying in this book of his old age that Christianity surpassed all other religions. Few persons have time and inclination to make relatively exhaustive

study of any large subject; and the casual reader's opinions in any line usually involve judgment by proxy. Certainly Max Müller's judgment in the matter of the comparative merits of Christianity satisfied the present writer; and when later he became acquainted with Swedenborg's teachings as contrasted with other phases of Christianity, he felt convinced that he had at last found that body of truth than which nothing superior is anywhere to be found—a presentation of Christianity that entitles it to be called the absolute religion.

The reading of two recent additions to Scribner's series entitled "Studies in Theology," has brought that earlier experience referred to above freshly to mind. Taken together, Dr. Cave's "Living Religions of the East" and Dr. Mackintosh's "Originality of the Christian Message"* show up the vast superiority of Christianity. Of course, if we have been unfortunate enough to favor the idea of reincarnation and the correlative doctrine of *karma,* we may think that Hinduism has something of real value for us; or if we have given credit to the reports of the mystical experiences of the Indian *gnani,* and have had aspirations after similar open visions into the spiritual world and living demonstration of its actuality, we may be inclined to Oriental studies and occult practices to that end. But no well-informed New-Churchman can favor belief in more incarnations than one for each individual soul; and surely the statements, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke xvi, 31) and "Blessed are they that have not seen, and yet have believed" (John xx, 29), are as applicable to Swedenborg's teachings concerning the spiritual world as they were to the conditions when they were originally uttered. Pryings into the other world either through mediums or by occult practices seem equally violations of Divine order.

To such as are desirous of information concerning the present-day religions of Asia, we recommend Dr. Cave's vol-

* *An Introduction to the Study of Some Living Religions of the East.* By SYDNEY CAVE, D.D. New York: Chas. Scribner's Sons. 1922. 255 pp., 12mo. $1.75.

The Originality of the Christian Message. By H. R. MACKINTOSH, D.D., D.PHIL. Chas. Scribner's Sons. 1920. 202 pp., 12mo. $1.75.

ume, though (as he frankly admits in his Preface) it does not adequately emphasize "the fear of evil spirits which forms so conspicuous a part of popular religion" in the East. In it one will learn among other things of the origins of modern "theosophy," so-called; and of the relation between Bahaism and Mohammedanism.

But we cannot too highly commend Dr. Mackintosh's study of the originality of Christianity. It claims to be "the only book on the subject in any language." It discusses the ideas common to Christianity and the pre-Christian religions, and sets forth as absolutely new those elements added to religion by the life and teachings of Jesus Christ: "the thought of God as a loving father, consciousness of forgiveness, fellowship with God, trust, optimism, hope of immortality, the cross with a power for redemption not possessed by legalism, Greco-Oriental mysticism, and intellectualism." We could but wish that a final chapter had been added to illumine the whole from a New-Church point of view; but as this defect is not very noticeable, we heartily advise our readers to secure the little volume and peruse it with care. It contains much of great interest.

B. A. WHITTEMORE.

THE LIFE OF CHAUNCEY GILES

By CARRIE GILES CARTER

A vital chapter in the history of the New Church. 500 pp., 8 vo., $4

SKETCHES OF THE NEW CHURCH IN AMERICA

By EDNAH C. SILVER

Price $1 net, postage extra (send 24c, and excess will be returned)

PRAYERS

By JOHN WORCESTER

A discourse on prayer, involving an explanation of the Lord's Prayer, followed by thirty-two short prayers suitable for daily use

Price, art paper cover, 25c postpaid; Ooze leather, 50c postpaid

(Size 3¼ x 5¼ inches; will go in an ordinary envelope)

Order the above publications from the

Massachusetts New-Church Union

134 Bowdoin St., Boston 9, Mass.

THEOLOGICAL WORKS OF EMANUEL SWEDENBORG

STANDARD EDITION, $1.00 per volume, postpaid
LIBRARY EDITION, $1.50 per volume, postpaid
Also LATIN and LATIN-ENGLISH EDITIONS.
Send for catalogue containing complete lists.

FOR MISSIONARY PURPOSES

we supply the UNIFORM EDITION books (paper) at 5 cents per copy, postpaid.

THE AMERICAN SWEDENBORG PRINTING AND PUBLISHING SOCIETY

16 East 41st Street **New York, N. Y.**